

A N

ESSAY on the SABBATH:

O R,

A Modest ATTEMPT towards a plain, scriptural Resolution of the following QUESTIONS;

I. *Whether the SEVENTH DAY SABBATH was given to ADAM in Paradise?*

II. *Whether the same now obliges CHRISTIANS?*

Occasioned by the Following PIECES lately wrote upon the
SUBJECT; Viz.

Mr. Hallett's Discourse on the
LORD's Day;

Mr. Jephson's Discourse concerning the Religious Observation of the LORD's Day, &c;

Mr. Chubb's Dissertation concerning the Time of keeping a Sabbath;

Mr. Killingworth's Appendix to his Supplement to the Sermons preached at Salter's Hall against Popery.

Mr. Dobel's Seventh Day Sabbath not obligatory on Christians, and his Appendix; And

Dr. Watts's Holiness of Times, Places and People;

In which every Thing, judged material, offered by any of these GENTLEMEN on the Negative Side or either of the above-mentioned QUESTIONS, is impartially Considered,

By ROBERT CORNTHWAITE.

Since Form, Time and Place must be determin'd in one way or other, for the sake of Order and Decency, whenever public worship is perform'd, the Almighty may surely determine them himself, if he pleases, by a particular Command; and by so doing would help our Infirmities, and remove many uneasy Doubts and Perplexities arising about it.

Chapman's Answer to the moral Philosopher, p. 46.

The Will of God discovered in the holy Scriptures is the only Rule of religious Worship, neither is it lawful for Men to devise any new ways of worshipping him, or to receive and practice any such, when devis'd by other Men.

Peirce's Vindication of the Dissenters, Part II. p. 14.

L O N D O N,

Printed, and Sold by J. NOON, at the *White Hart* in *Cheapside*, MDCCXL.

[Price One Shilling and Six-pence.]

HERBERT SPENCER

A Memoir of the following

by Herbert Spencer

London

1851



Printed by

Longman, Brown, Green, & Co.

Printers, 15, Abchurch Lane, London, E.C.

1851

Price 1s.

Per 100 copies 100s.

By post 105s.

Single copies 1s.



T H E P R E F A C E.

I*T is the Glory and Happiness of the British Isles, That, as Religion, or a Discharge of the various Duties incumbent on us, as reasonable Creatures and Christians, with a View to the divine Favour, is intirely a personal Thing, (a due Allegiance to the State being first wisely secured) an honest Cultivation, Profession, and Practice of our religious Principles and Sentiments, is, in a very great Measure, happily free from all those inconsistent, cruel Discouragements, which, thro' the relentless Bigotry of ignorant, unchristian Priests, and the strange Politics of unhappily deluded Princes, are the almost inseparable Concomitants of the most conscientious Dissent from the established Religion in other Countries : As we are providentially favoured with the kind Continuance of the divine Oracles, our Rule of Faith and Duty, in our Mother-Tongue ; and our different Conceptions and Practices in Matters purely religious, are now, generally speaking, well understood to affect No-body but ourselves, without having the least Influence on the divine Approbation, or Disapprobation with*

THE P R E F A C E.

respect to others; we are justly indulged our natural Right and Privilege of studying the Will of God contained in his Word, without any to molest or make us afraid; and not only so, but we are also highly encouraged freely to propose all our Doubts and our Difficulties, with regard to any obscure Passages in the sacred Writings, in the most public Manner, by the apparent Readiness of the learned World, generously to assist our honest Endeavours in the Pursuit of Truth; with this View, at the Request of several Friends, who have a considerable Title to all my poor Labour, I have permitted the following Reasons of my Dissent from the commonly receiv'd Opinion, on the Article of the Sabbath, to be made public; that, if I am in an Error, I may be charitably led into the Truth as it is in Jesus; being very sensible, that we see but in part, and are at a very great Remove from Infallibility in this imperfect State; and consequently, that it is my Duty, as a reasonable Creature and a Christian, to prove all Things, and hold fast that which is good:

If any, who have known of the following Tract, should be ready to express any Degree of Surprise, that after its lying dormant near two Years, it should now appear at last; I shall only say this, that had it been originally designed for the Press, it would very probably have made its Appearance much sooner; but I make no Doubt, but this Circumstance will easily be excus'd, if, upon Perusal, the Attempt itself does but appear to deserve Regard; whereas, if what is here offered should be found trifling, weak and inconclusive, most, I imagin, will be of Opinion, that its present Publication is too early:

My

My Design, however I have succeeded, was to form a Plan concerning the Sabbath, which I could defend, in a plain, free and unforced Manner, without being oblig'd to have Recourse to any one Argument, not immediately deduced from Reason or Revelation: Most Protestants (I have long with Grief observ'd) as they make the Scriptures the only Rule of Faith and Practice, are sadly hamper'd in all their Contests with the Papists; These subtil Disputants, whenever they are pinch'd in Point of Argument, instead of giving a direct Answer, immediately have Recourse to such Objections, as are directly level'd at some unscriptural Practices which their Adversaries still retain, and so craftily bring them into the very same Difficulties, under which they themselves but just now laboured; which Method, in the Management of religious Controversies, it is much to be fear'd, too often leads the superficial Reader to conclude, Not only, That it is much easier to object against Persons of a different Persuasion, than to defend those religious Principles we ourselves profess; but also, That there's no such Thing as a consistent Scheme of Christianity to be formed; a Conclusion which every serious Christian will abhor, and consequently must necessarily wish Success to every Attempt to cut off all unhappy Occasions of such pernicious Inferences:

The Papists, 'tis very well known, have ever objected the first Day Sabbath against the Protestants, as what has no Foundation in Scripture, but owes its very Being to the Authority of the Church, the seventh Day of the Week, they say, being the only scriptural Sabbath; which the following Essay, I think, plainly proves; unless

less Protestants will at last agree, That that may be called a scriptural Practice, which has neither Precept, Precedent, or Promise to encourage it, or Threatning to those who neglect the Observation of it, in all the Bible: If therefore we desire to persuade the Papists, that we are in earnest in our Reformation, and would have all Mankind believe, that we look upon Christianity as something more than a bare Name, it is undoubtedly our incumbent Duty honestly to give up those Points, which we cannot fairly defend, without having Recourse to Authorities distinct from Reason and Revelation, and to conform our Practice, as Christians, in every known Instance, to Scripture Requirements; and till this be done, I heartily despair of ever seeing the so much to be desir'd general Conviction of the Deists, or any available Confutation of the Papists:

If any candid Person should judge the following Treatise so far remote from Truth as to deserve an Answer, he may assure himself, I ask no Favour in Point of Argument, Truth being my only Pursuit; but shall be heartily glad to see all my Arguments overthrown, on consistent, Protestant Principles; I only desire a proper Regard may be paid to every Argument, and especially where the Stress of the Controversy lies; otherwise, if, as has been too common in this, as well as other Controversies, the greatest Difficulties are to be pass'd over in Silence, there's no End of Writing: I shall add no more, but my hearty Wishes, that the candid Reader may seasonably attain to the Knowledge and Practice of all saving Truth.

R. C.

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CHAPTER



The INTRODUCTION.



L L, who are heartily engag'd in the Interest of public, social Worship, and really convinc'd of the absolute Necessity of allowing some Time, for Rest and Refreshment, to the labouring part of Mankind, as well as to the more useful Part of the meer Animal World, will easily perceive the great Reasonableness of fixing a stated Season on these Accounts, which may regularly return, at certain, determinate Periods of Time, as long as ever there shall be Occasion for it; that so, the allowedly necessary Time, for public Worship, and the needful Recruits of our frail Natures, may not precariously depend, on the meerly arbitrary, and uncertain Will and Pleasure of those Persons, who frequently are too much interested, cordially to promote the due and regular Observance of it: I propose therefore, in the following *Essay*, to treat on the Sabbath, which is justly supposed, by all, who own Revelation, to be directly appropriated to these Uses; and here I shall now

2 *The Word SABBATH defined. Chap. 1.*

Ist. *Define the Word Sabbath, or shew what we mean by it.*

IIdly, *Briefly exhibit the natural Evidences of a Sabbath.*

IIIdly, *Consider what the Christian Institution offers with regard to this Subject.*

IVthly, *Answer Objections; And*

Vthly; *Treat of the Manner of the Observation of the Sabbath.*

C H A P. I.

Contains a Definition of the Word SABBATH.



THE Word *Sabbath*, derived from the Hebrew Word שבת, strictly speaking, signifies no more than *Rest from Labour*, but in Revelation (from whence we have borrowed our Idea of it, and where alone indeed the *Sabbath* seems to be found, as believ'd and practis'd by the Generality of Mankind, however they may differ with regard to the precise Day, or the manner of the Observation of it) it denotes a Day of Rest from worldly Labour, except Acts of Necessity and Mercy, and set apart, in a peculiar manner, to the more solemn Exercises of Piety and Devotion; so that the Word *Sabbath*, in the Scripture Notion of it, conveys to our Minds a complex Idea of *Rest and Devotion*: This will plainly appear from the first Institution of it, as well as from the common Use of the

the Word in all After-times: The *first* Institution of the *Sabbath* seems to be in *Gen. ii. & begin.* where we read as follows, *Thus, that is, in the manner, and in the six Days, as before described, the Heavens and the Earth, or the Heavens, and all the terraqueous Globe, were finished, and all the Host of them, or, and all the Creatures they contain, and on the seventh Day, as it of course must happen, God ended, or had ended *, his Work, which he had made, and he rested on the seventh Day from all his Work which he had made, and God blessed the seventh Day and sanctified it; because that in it he rested, or had rested, from all his Work which God created and made; whence we may observe, First, That the first seventh Day was naturally and necessarily a Sabbath with respect to God, as a Day of Rest is signified by that Word; because, in the six preceding Days, he had finished all his Work of Creation: Secondly, That because God himself rested on it, therefore he blessed the seventh Day, or pronounced it an honourable Day, or a Day to be well spoken of above any of the other six, and sanctified, or set it apart from that servile Labour, to which the rest were appropriated, to the peculiar Offices of Piety and Holiness †, for the bodily Rest and Spiritual Advantage of all the future Generations of Man-*

* The Hebrews have but two Tenses the *Praeter* and the *Future*; The *Praeter* comprehends the Sense of the *Perfect* and *Pluperfect* Tenses, and so does the *Future* when us'd with γ *conversive*. Accordingly *Tremellius* and *Junius* have translated the beginning of the 2d Verse thus, *Quum perfecisset Deus die septimo opus suum, &c.* See also *Bp Patrick* upon the Place.

† See *Buxton* and *Opitius* on the Words קרש and ברה,

kind, as will be hereafter shown at large: And, as the *weekly Sabbath*, from the first Institution itself, plainly appears to have been design'd for a Day of Rest from worldly Labour, and to be peculiarly set apart to holy Uses, so the Word *Sabbath* seems to carry the very same Idea with it, where ever it occurs in the sacred Writings: I shall therefore detain the Reader no longer about the Definition or Meaning of the Word *Sabbath*; because all, who own a Sabbath, generally speaking, at least, seem to consider it as a Day of Rest from worldly Labour, set apart to holy Uses.

C H A P. II.

Exhibits the Natural Evidences of a SABBATH.



IN order to proceed with the greater Clearness, with respect to the natural Evidences for a Sabbath, it may be proper to observe, That there seems to be nothing in Reason, which will oblige us to fix upon one Hour, Day, Week, or Month, in five, seven, ten, twenty, or any one determinate Number of Hours, Days, Weeks, or Months for a *Sabbath*, any more than upon an Hour, Day, Week, or Month, in six, nine, fifteen, thirty, or any other determinate Number of Hours, Days, Weeks, or Months; or, which will point out to us the Necessity of devoting the very same Portion of Time, to rest from worldly Labour, and the Wor-

Worship of God: 'Tis evident in Fact, that some Persons are better capable of bearing the Fatigue of five, or six Days Labour, than others are capable of enduring the like Fatigue of one, and consequently, Rest, in the same Proportion of Time, is by no means equally necessary to all; and, where Prudence, and Necessity, with regard to our temporal Concerns, no ways interfere, Reason, I imagine, will by no means forbid our devoting one Day to Rest, and another to holy Uses; so that all that I shall attempt under this Head, and which the present Argument requires, will be to shew the Reasonableness of setting apart some certain, determinate Portion of Time, in the successive Revolutions of it, *To Rest from bodily Labour, and also, To the Worship of God.*

SECTION I.

Shews the Reasonableness of setting apart some certain, determinate Portion of Time, in the several Revolutions of it, To rest from bodily Labour.

WHoever makes the least serious Reflection on the past part of his Life, or on his present Capacities, and Constitution, will easily perceive, that he neither ever was, at present is, or is ever likely to be, capable of sustaining continued Labour, even for any considerable Number of Days, with only the common Allowance of nightly Rest, without visibly impairing his natural Vigour, any more than the rest of his Fellow Creatures of inferiour Kinds; Some Persons

sons, 'tis true, are of more robust, healthy Constitutions than others are, and consequently, more capable of working longer with that Rest than they; but as most, who are engag'd even in the less laborious Employs of Life, who, besides the common Rest of every returning Night, likewise cease from Labour every *seventh Day*, are, notwithstanding, sufficiently spent with the Fatigue of *six Days* out of *seven*; and many, who can afford it, are oblig'd, in regard to their Constitutions, to allow themselves a still farther additional Proportion of Rest; as this, I say, is the Case; Persons, even of the strongest Constitution, with no more than the common Allowance of nightly Rest, would soon, I believe, it will be easily granted, inevitably sink under their present Burdens, and in a little Time, intirely incapacitate themselves, as to all farther Usefulness, and either become burdensome in their Day and Generation, or praecipitately hasten their own untimely Dissolution; so that in Justice to Truth, or, as we would own ourselves Creatures incapable of continued Labour, we must allow some Time absolutely necessary to be set apart for the Rest and Refreshment of our wearied Natures, besides the common Allowance of nightly Rest; and conformable to this Conclusion, is the Practice of almost all the known Nations under Heaven, those who are favour'd with Revelation, and those who are not; and which is still more, one Day in seven, tho' not the same individual Day, seems to have generally prevail'd over the Face of the whole World.

SECTION II.

Shews the Reasonableness of setting apart some certain, determinate Portion of Time, in the successive Revolutions of it, for holy Uses, or, in other Words, for the Worship of GOD.

BY *worshipping GOD*, I mean no more than an Owning Him to be what He is, and ourselves to be what we are, by some solemn and proper Act, as by addressing ourselves, as his Dependents, to Him, as the supreme Cause and Governor of the World, with grateful Acknowledgments of what we enjoy, humble Petitions for what we really want, or He knows to be convenient for us, *and the like**: Now, tho' all this, it must be allow'd, may frequently be acceptably done, in the unavoidable Intervals of present Business, whilst we are Walking, Riding, or the like; and especially by those Persons, who have a more than ordinary Command of their Thoughts; yet it is far from being the common Talent of all Mankind, to be capable of *presently* disengaging their Thoughts, in the midst of the Hurries, and Incumbrances of Life, and of turning them in a fit and becoming manner towards the All-perfect Object of their Addresses: *Besides*, we are all Members of Society, and, as such, ought to worship God in a public Manner, if we have the Op-

* See The Religion of Nature delineated. p. 120.

portunity of doing it, in order to set a good Example to the rest of our Fellow-members: And this is the more incumbent on us, as it is the most likely Method to promote a pious Disposition; for as a Noble Author observes †, 'Society has an extraordinary Force in ill, as well as in good Passions, and any Affection is much stronger for being *social* and *communicative*: It is confessed, I think, on all Hands, that in order to keep Mankind in any tolerable Decorum, it seems necessary, some Religion should be profess'd; nay, most Writers seem to have thought it necessary some Religion should be established, and have been ready to impute to such Establishments, that Sense of Virtue which has hitherto been happily preserved, imagining, that without such a Precaution, Men would soon be in Danger of losing all Sense of Virtue, of running wild, preying upon one another, and in short, of doing what else the worst of Savages do: Moreover, The Society may be consider'd as one Body, having common Interests and Concerns, and, as such, is obliged to worship the Deity, and offer up one common Prayer; and to say no more on this Head, there are many who know not of themselves how to pray, nay, who cannot perhaps so much as read; a Regard must be paid to these, and they must be taken in as they are, and some Time and Place appointed, when, and where they may be suitably guided in their Devotion ‡: On these and the like Accounts, Mankind, in general, seem always to have given in to the Reasonableness of

† Characterist. Vol. 1. p. 16. ‡ Relig. of Nature del. p. 124. set-

Setting apart some certain, determinate Portion of Time, in the successive Revolutions of it, for holy Uses, or the Worship of the Deity.

C H A P. III.

Shews what the Christian Institution offers with regard to the Subject of the SABBATH.

 ITH respect to what the *Christian* Institution offers with regard to the Sabbath, it may be proper to observe; *First*, That, as the first Sabbath was originally and naturally a Day of Rest with respect to God, and immediately appropriated by him to the peculiar Offices of Piety and Holiness, for the bodily Rest and spiritual Advantage of all the future Generations of Mankind (as has been already hinted, and will be attempted to be prov'd at large by and by) and as where ever a Sabbath afterwards obtain'd, it was usually observ'd as a Day of Rest from Labour, devoted to the Service of God, the *Christian* Institution makes no Innovation, no Change in this respect: *Secondly*, That *Christ*, the Law-giver of the *Christian* Institution, is, on all hands, justly allow'd to have constantly observed, during his sojourning here upon Earth, the Sabbath which then obtain'd among his Countrymen the *Jews*; and, that his Apostles and immediate Disciples are also represented to have done the same thing, without any one single Instance of a contrary Practice, to the Neglect of

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the Sabbath, thro'out the New Testament, that I know of; nay, 'tis plain from *Mat. xxiv. 20.* that our blessed Saviour plainly intimated, whilst here upon Earth, the Continuance of the Sabbath for *forty* Years after his Death, without taking the least Notice of its ever being to be afterwards abrogated, or that it should have another substituted in its Room; I shall therefore consider,

1st. *What that Sabbath was, which was observed by the Jews in our Saviour's Time, and which he kept.*

2dly, *Whether the same Sabbath now obliges Christians.*

SECTION I.

Shews what that Sabbath was, which obtain'd among the Jews in the Days of our Saviour, and which he kept.

THE Sabbath, which obtain'd among the *Jews*, in the Days of our Saviour, and which he kept, is generally, I think, allow'd to have been as to the Proportion of Time, one Day in seven, and the *Seventh* in Order, the very same Day of the Week, which was at first set apart by the divine Being for a Sabbath; no other Day of the Week having ever obtain'd the Name of Sabbath, either in the Old or New Testament: That it was the seventh Day of the Week in the Account of the *Jews*, is not disputed, that I know of, but that the *Jews* had re-

receiv'd, and kept a true Account of Time, from the Creation of the World, is questioned by some, who, considering the different Computations that were made of Days and Years in different Parts of the Earth, as *Chronologers* and *Historians*, they say *, inform us, think it impossible to prove that the seventh Day, which was so called and appointed to be kept holy in the Age of *Moses*, was that exact Part of Time in the Week, on which God rested or ceased from his Works of Creation: Now such a Proof, in my Opinion, is altogether unnecessary; because, supposing the Account of the seventh, or Sabbath-day, had been lost, in the *four* Hands it went thro', viz. *Methuselah's*, *Shem's*, *Isaac's* and *Amram's*, between the Time of God's giving it to *Adam* in Paradise, and his Renewal of it by *Moses* on Mount *Sinai*, which is altogether improbable, and such a Thing, as, I believe, was never known to happen with respect to Time; yet it is abundantly sufficient, that God perfectly knew it, and *then* re-injoin'd the Observation of it; and that we can trace the Account of it with sufficient Certainty from *Moses's* Time: Besides, no Body pretends, that exactly the same Part of Time is the first, second, third, fourth, fifth, sixth, or seventh Day of the Week, in all the different Parts of the Globe; so far therefore as the Land of *Judea* differ'd from the Meridian of Paradise, so much Difference there must necessarily be between the

* See Dr. *Wright's* Treatise on the religious Observation of the Lord's Day. &c. p. 13.

Time constituting the Days of the Week in each Place ; but this will by no Means prevent the Inhabitants of the Land of *Judea*, or of any other Part of the Globe whatsoever, from knowing the particular Part of Time constituting the several Days of the Week, in those Parts, in which they reside :

But I shall beg Leave to subjoin what One would imagine should be a direct Proof to all *Christians*, That the Sabbath which the *Jews* had all along kept to the Time of the Writing of the Epistle to the *Hebrews*, which was about 30 Years after the Death of *Christ*, was the seventh Day of the Week with regard to them, in Order from the Creation ; and that is the Reasoning of the Author of that Epistle in the Beginning of the ivth Chapter, where the very learned Mr. *Peirce*, in Concurrence with the great *Grotius*, and Others, tells us, that they seem to give the best Account of the 2d, and immediately following Verses, who suppose the Author there designs to remove *two* Objections, which the *Hebrew Christians* would be ready to make against his Discourse concerning their Danger of missing of an Entrance into God's Rest; the *former* of which only concerns our present Argument, and is this ; They would perhaps say, that they could be in no Danger on this Account, because the *seventh Day* was God's Rest, and into this they were evidently enter'd, it taking Place at the very Foundation of the World, *The Works being then finished, as it is written of the seventh Day Gen. ii. 2. And God did rest the seventh Day from all his Works ;* whence we may observe, *not only*, That the Sabbath,

bath, which the *Jews* and *Hebrew Christians* then kept, and consequently, which our blessed Saviour had all along observed whilst here upon Earth, was the seventh Day of the Week, with respect to them *, the very Day of the Week, which alone, at the Creation of the World, God *blessed* and *sanctify'd*, or set apart for a weekly Day of holy Rest; *but also*, That the Institution of the Sabbath, *Gen. ii. & begin.* is no Anticipation, as will be shewn at large in another Place.

SECTION II.

Whether we Christians are now obliged by Revelation to observe the seventh Day Sabbath.

THAT the seventh Day Sabbath obliges *Christians*, the following Arguments, in my Opinion, sufficiently evince:

I. No other Day of the Week answers to the *Reason* of the Institution of the Sabbath, with the Knowledge of which we are favoured by Revelation, but the seventh: The *only Reason*, why God at first bless'd, and sanctified, or set apart to holy Rest the seventh Day, as exhibited *Gen. ii. 3.* is this, *Because that in it He himself rested from all his Work which He had made:* He did not rest on the first, second, third,

* Mr. *Dobel*, whether thro' Ignorance, In-attention, or Design, pleasantly enough entertains his Reader with his own Fancies, instead of confuting our Reasonings from this Passage, which indeed he seems not to understand.

fourth,

fourth, fifth, or sixth Day of the first Week, from all his Work, and bless, and sanctify any of them to sacred Rest, but on the seventh Day he did rest from all his Work which he had made, and for that very Reason *blest* and *sanctified* it, and *it only*, in all its future Revolutions for a Sabbath, or holy Rest, as may be farther made appear by and by: He could not possibly *blest* and *sanctify* a Day to holy Rest, on which he worked, and assign this as the Reason of his so doing, *That he rested on it*; but he might bless and sanctify to holy Rest that Day of the Week on which he rested, and justly assign his resting on it, as the Reason of his blessing and sanctifying it: *Besides*, 'Tis plain, that the Design of the Institution of the Sabbath was, that Men might rest the seventh Day of the Week, the Day after six Days Labour, as God himself did, and not on the first Day of the Week, before they had laboured at all, or in the body of the Week, in the midst of their Labour; If therefore the Reason of the Law be the Law, as is generally allow'd*; no other

* Mr. *Dobel*, I imagin, is the first that ever denied, That the Reason of the Law is the Law, and wou'd not very probably have so readily oppos'd the common Sense of Mankind, had he duly considered the Nature of Laws, and especially of divine Laws, the Subject under Consideration; Tho' the Authority injoining any Law may properly enough be called a Reason for the Observation of that Law, yet Mr. *Dobel*, I suppose, will readily enough allow, that *that* is but a *secondary* Reason, with all wise and good Lawgivers, kindly added to give Weight, and to raise Attention, to that, which is the real, *primary* Reason for their enjoining it, *viz.* The Advantage the Observance of it will produce to those Persons on whom it is injoin'd; He will scarcely say, or think, That God saw no Reason for his injoining even the ceremonial Laws on the *Jews*; and if there were any Reasons for

Day of the Week but the seventh, can be the weekly Sabbath ; because no other Day of the Week was the Day on which God first rested, or ceased from the Work of Creation, and which he bless'd and sanctified for a Sabbath, for this *only* assigned Reason, *because he rested on it* ; nor was any other Day of the Week the Day on which he rested after six Days Work : So that *whether* we would keep a Sabbath on the Foot of divine Institution, *or*, in Imitation of God, who rested after six Days Labour, *or*, to celebrate the Praises of the divine Being, on Account of his glorious Works of Creation, after the Example of *Christ* and his *Apostles*, the seventh Day of the Week will, in Reason, be the *only* Sabbath.

II. The Order of Creation, which the *Christian* Institution is so far from teaching us to violate, that it plainly confirms its Obligation, likewise requires that the seventh Day of the Week be observed by us as a Sabbath : The first, second, third, fourth, fifth, or sixth Days of the Week were not any of them *first* rested on by God after his Works of Creation, or bless'd and sanctified for a Sabbath, *because* he rested on them, and consequently from the Beginning they were not any of them Sabbaths, and so have no just Title to that Name, if our Saviour's Reasoning in the Case of the indisso-

their being injoin'd at first, then, so long as those Reasons continued, the Laws themselves, injoined for those Reasons, must of Consequence remain obligatory ; Otherwise God would evidently be a changeable Being, injoining the Observance of a Law, and tolerating, or commanding the Neglect of it, for the very same Reason.

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able Union of Man and Wife; of Monogamy, or a Man's having but one Wife at a Time; and of Multiplication by Wedlock only, be conclusive *Mat. xix.* from the 3d Verse to the 10th exclusive; for if his Reasoning be good, that a Man may not put away his Wife (excepting for that very Reason, which destroys her Relation to him as a Wife; viz. her disposing of her self to another Man;) because they twain are one Flesh, Man and Wife being originally pronounced so; or, because the Woman was made out of the Man, of his Flesh and Bone: Or, if his Arguing be just, That a Man may not have more Wives than one at a Time, because God created Man and Woman, only male and female, one Man to one Woman, not two, or three Women to one Man: Or, if we may not multiply in any other way, but that of Marriage only, because God, after he had created them male and female, said, *For this Cause shall a Man leave Father and Mother, and cleave unto his Wife, and they twain shall be one Flesh*: Or, in other Words, if none of these Things are lawful, for this Reason, because from the Beginning they were not so: Or, if St. Paul's inferring the Subjection of the Woman to the Man, from Man's being first made, *1 Cor. xi. 7, 8. 1 Tim. ii. 12, 13.* be conclusive, One would think it should be equally true, that the first, second, third, fourth, fifth, or sixth Days of the Week cannot be the weekly Sabbath, because from the Beginning they were not so: neither did God rest, or cease to create on, bless, sanctify, or join holy Rest to, any other Day of the Week but the seventh; nor did the
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seventh Day first exist, and then the first, second, third, fourth, fifth, and sixth; but the first, second, third, fourth, fifth, and sixth preceded the seventh, *What therefore God has join'd let no Man put asunder*; Nor should the Order, in which we know the divine Being originally placed Things, be easily inverted by us, without a plain, unexceptionable Warrant; because, if we can believe, either our Saviour or St. Paul, such a Conduct, being contrary to Nature, is highly criminal; Neither have we *Christians* any Plea of Indulgence in these Cases; and all the Instances of Indulgence with which the *Jews* were particularly favoured in any of these Respects, under their shadowy Dispensation, were purely on Account of the *Hardness of their Hearts*, Mat. xix. 8. and not because the Thing was reasonable in itself, or, as such, well pleasing to God; but we *Christians* are plainly shewn the Unfitness of such Practices, and the Reasonableness of our returning to Creation Order, and consequently, our Refusal of this salutary Advice must be the more highly criminal:

But here it will, very probably, be objected by some, that I take for granted, what ought to have been proved, viz. That *the seventh Day Sabbath was instituted in Paradise at the Close of the Creation, and not first given by Moses to the Children of Israel in the Wilderness*:

That the Origin of the Sabbath is to be fixed at the End of the first six Days, in which God created all Things, seems always to have appeared so natural, plain, and evident from the scriptural Account of the Matter, as not to have occasioned the least Dispute till of late Years;

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and, tho' I acknowledge, with all due Gratitude, the extraordinary Light thrown upon Scripture, by the learned Writings of some ingenious Men, in this and the last Century; yet both Scripture and Reason, in my Opinion, manifestly conclude in Favour of the Ancients, and of those Gentlemen, who, with them, have all along imagined, that the Sabbath was given to *Adam* in Paradise, at the Close of the Creation; Nor had an Anticipation ever perhaps been dreamt of, with respect to the Institution of the Sabbath in *Gen. ii. 2, 3.* had not the Wits of ingenious Men been put upon the Rack of Invention, to find out some tolerable Excuse, for transferring their religious Regards from that Day of the Week to another: Nay, many learned Men, and among the rest, the ingenious and pious Dr. *Watts*, as well as the critical Mr. *Hallett*, jun. (tho' both strenuous Advocates for the first Day Sabbath) unanimously agree in this, that the Mention of the Sabbath *Gen. ii. & begin.* can have no other Reference, than to the Institution of it, at the Beginning of the World; The *former* makes no Scruple of asserting, that 'there is an *Express Institution of a Sabbath* in 'the Beginning of the Bible *', God beginning a 'Sabbath as soon as he had made a Creature who 'could observe it, and with a Design, as he supposes, that there should be a Sabbath, as long 'as that Creature continued': And the *latter* expresses himself thus †, 'The Sabbath, *says he*, 'seems to have been as old as Mankind, being

* Dr. *Watts*'s Holiness of Times, Places and People, p. 12, 41, & 58. † Mr. *Hallett* on the fourth Commandment.

‘ instituted in the Beginning by God, as those
‘ Words of *Moses* fully imply, or rather *directly*
‘ *assert*, Gen. ii. 1, 2, 3.” and having compar’d
this Passage with the *fourth* Commandment,
he farther reasons thus, ‘ In both Passages it is
‘ said, That God made all Things in six Days,
‘ that he rested on the *seventh*, and that his own
‘ Resting on it was the Reason why he blest’d
‘ and sanctified it for the Use of Mankind; Is
‘ it not then most natural to conclude, that the
‘ Sabbath was instituted at the Time mentioned
‘ Gen. ii, when God first rested from his Works?
‘ The *fourth* Commandment says, That before
‘ the Time of giving that Commandment, God
‘ had blest’d the *seventh* Day; to shew this, the
‘ *fourth* Commandment refers to Gen. ii. Must
‘ not Gen. ii. then contain an Account of God’s
‘ sanctifying the Day, before the Time of giv-
‘ ing the Law? But when was it, that this Ac-
‘ count says God sanctified the Sabbath; to
‘ what other Time can it be refer’d, but the
‘ Beginning of the World? ” And to confirm
this plain and natural Reasoning of Mr. *Hallett*
from Gen. ii. & *beginning*, I beg Leave to offer
a Passage of Scripture or two, which may help
to elucidate this Matter: The Author of the
Epistle to the *Hebrews* having established the
Superiority of *Christ* to *Moses*, and taken No-
tice of the greatest Part of the *Israelites* falling
short of the promised Rest of the Land of *Ca-
naan*, thro’ their Unbelief, in the *third* Chap-
ter; in the Beginning of the *fourth*, thence draws
this natural Inference, for the Use of the wa-
vering *Hebrews*, *Let us therefore fear, lest a Pro-
mise being left us of entering into his Rest, any of*

you should seem to come short of it, For unto us was the Gospel, or glad Tidings of a Rest, preached, as well as unto them, but the Word preached, containing among other desirable Blessings the glad Tidings of a Rest, did not profit them, not being mixed with Faith: Nor will the Preaching of the Gospel, as if he had said, which contains the Promise of a Rest, be of any Service to us Christians, unless we are previously prepared by Faith, for a desirable Admission into that happy State; because only such, as believe, can enter into God's Rest, As it is written, I have sworn in my Wrath, they, by reason of their Unbelief, shall not enter into my Rest: Whether the Exposition, here given, be admitted or rejected is of no Moment in the present Case; because This however is sufficiently plain, from the Context itself, concise as it is, that the Author here assures the Hebrew Christians, That there is a Rest promised by the Christian Institution, into which they might notwithstanding possibly fail of entering; and, by what follows, he seems to me, as well as to Dr. Owen, the late very learned and ingenious Mr. Peirce, and the great Grotius, and Others, as plainly to shew them, That that promised Rest was not the Rest of the seventh Day Sabbath, nor the Rest of the Land of Canaan, as they might probably imagin, and so be ready to conclude themselves unconcerned, and out of all Danger of missing it; for as they then inhabited the Land of Canaan, and so could not fall short of that Rest; so the Rest of the seventh Day Sabbath took its Date from the Close of the Creation, when the Works were finished at the Foundation of the World, and was then

then enter'd into, *for he spake in a certain place Gen. ii. 2. of the seventh Day on this wise, and God did rest the seventh Day from all his Works;* so that this Passage seems to contain a direct Proof, that the *seventh Day Sabbath* was blest'd and sanctified, or set apart for holy Rest, at the Creation of the World: To this we may add our Saviour's Testimony *Mark ii. 27. That the Sabbath was made for Man:* A weekly Rest being equally necessary for *Jew and Gentile*, for Man as such, seems to have been *therefore* kindly instituted by the Author of our Beings, the Creator of Man, for the Advantage of all Mankind, and consequently long before the Distinction of *Jew and Gentile* took place, *The Sabbath was made for Man:*

Besides, were we to exclude *Heb. iv. & begin. & Mark ii. 27.* out of the Question, yet the very Reason of the Thing, and the Concessions of the *Antisabbatarians* themselves, sufficiently conclude, in my Opinion, that *Gen. ii. & begin.* is no Anticipation, but contains the original Institution of the Sabbath, in the true Order of Time: When *Moses* had given a brief Description of God's creating the World, in the first *six Days*, *Gen. i.* he proceeds at the *1st. Verse* of the second Chapter, *Thus*, that is, in the Manner, Order, and Time before described, *the Heavens and the Earth*, or the Heavens and the terraqueous Globe *were finished*, and *all the Host of them*, or, and all they contained, and *on the seventh Day*, immediately succeeding the *six Days*, in which all Things were created, *God ended*, or had ended *his Work*, which he had made, and *God blessed the seventh Day and sanctified.*

tified it, because that in it he had rested, or because that in it he rested, from all his Work which God created and made: Now, as the sacred Historian, after having given us an Account, that the Work of Creation was finished in six Days, immediately proceeds to inform us, that, on the *seventh* Day, the Day immediately succeeding the six, in which all Things were created, God had ended his Work and rested on it, and bless'd and sanctified it, because that on it he rested from all his Work, which he created and made; is it not most natural to suppose, that he undoubtedly designed to give us a regular, methodical Account of the *Uses*, to which the remaining Day of the Week, the *seventh*, was appropriated by the divine Being, as he had before done with regard to the preceding six, and to inform us, that as God himself rested on it, so for that very Reason, among others, he bless'd and set it apart, as a *sacred Rest*, for the Use of Mankind, in all its future Revolutions? And indeed, on any other Supposition, the Account, here given, of the divine Conduct, is not only introduc'd without any Manner of Propriety, but it is also really false and groundless; for if the Passage be an Anticipation, then God did not bless and sanctify the *seventh* Day, on which he first rested from the Work of Creation, as we are here inform'd he did; For as his *blessing* and *sanctifying* the *seventh* Day are evidently distinct Actions from his resting on it (his resting on it being plainly assign'd as the Reason of his blessing and sanctifying it, notwithstanding some late Writers have very incautiously and injudiciously confounded

founded them) and consequently cannot denote his setting it apart for his own Rest, they must necessarily *carry in them the Force of a Law*, and signify his setting it apart as a sacred Rest for *Adam* *, who was put in the Garden of *Eden* to till the Ground †, if not for Men in general, in all its future Revolutions ‡:-

Besides, As almost all allow some Time to be highly necessary to be set apart, in Order to *preserve in Mens Minds a just Sense of God and their Duty*, and to refresh their wearied Bodies, and the like, and the Return of a Sabbath every seventh Day is, we are told, *sufficient for this and every other valuable Purpose*, which the keeping of a Sabbath was intended to serve ||, have we not all imaginable Reason to suppose, that the All-perfect Being, who is good to all, and whose

* This plain Account of *Gen. ii. & begin.* will, I hope, sufficiently satisfy Mr. *Chubb* and Mr. *Dobel*, that my omitting to take more particular Notice of their extraordinary Remarks on this Passage, was not occasioned either by any want of Respect to them, or, by any Fear I had conceiv'd of the Strength of what they had advanced, but purely by an Apprehension, that they themselves, on a Review of what they had offer'd, would really imagin, I had us'd 'em in much the kindest Manner, by not being too particular.

† *Gen. ii. 5, 8.* And therefore, contrary to what Mr. *Chubb* supposes, he was in a State of *Labour*, as well as *Pleasure*, as he depended, not *wholly*, on the bountiful Hand of Providence for his Subsistence, but *also* on his Labour, and consequently in this State there was Place for a Sabbath, or Day of Rest.

‡ Tho', from the Renewal of the Command of the Sabbath to the *Jews*; from *Mark ii. 27.* & from *Heb. iv. & begin.* it is sufficiently evident, that at the Close of the Creation, the seventh Day, as such, in all its future Revolutions, was actually *sanctified*, or, set apart by God, as a Sabbath, or sacred Rest for Mankind. (See my Answers to Mr. *Fleming*) Yet all, I imagin, that plainly appears from *Gen. ii. & begin.* is this, That the first *seventh* Day was thus sanctified.

|| Mr. *Chubb's* Letter to Mr. *Elwall*, p. 92, 93.

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tender Mercies are over all the Works of his hands, would never leave his Creature Man without this *sufficient*, necessary Provision? Why should this *sufficient*, weekly Allowance of Time for a Sabbath become necessary 2500 Years after the Creation, and not before? Or, what Account can be given, why the divine Conduct, at the Creation, should be assign'd as a Reason for God's appointing a *seventh* Day, or the *seventh* Part of Time for the above-mentioned Purposes, at so great a Distance, and not till then?

Are we to suppose the All-perfect, *Unchangeable* Being, to have been less regardful of his reasonable Creature Man, before that particular Period of Time, than he has been since? Or, are we to conclude that Men were less concern'd to preserve in their Minds a *just Sense of God and their Duty*, and that they were under no Want of that Rest, which then became necessary? None of these unreasonable Suppositions will, I dare say, be admitted, and yet they seem to me the natural and necessary Consequences of *Gen. ii. & begining* being an Anticipation:

But a late Author is of Opinion, 'That there is no Foundation for arguing the Institution of the seventh Day Sabbath from *Gen. ii. & begin.* because there is no Intimation, *he thinks*, of a Law injoined on *Adam* with respect to the seventh Day, nor any Thing said to him about the seventh Day Sabbath, nor yet of his keeping holy the seventh Day *'. Had this Writer but observ'd, that God is expressly said,

* Mr. Dobe's seventh Day Sabbath abrogated. p. 47.

in *Gen. ii.* & *begin.* to have *blest'd* and *sanctified* the very *seventh* Day on which he first rested from the Works of Creation, *because he himself rested on it*, and consequently, that his *blessing* and *sanctifying*, or setting it apart to *holy Uses*, must necessarily have respect to other Beings; He would very probably have approv'd of our Saviour's Comment on this Passage, *That the Sabbath was made for Man*; For, what Purpose could the setting apart the seventh Day to sacred Rest have possibly answer'd, if those Beings, on whose Account *alone* such an Institution could be given, were ignorant of it?

Another Author * imagines, ' That the Lord's Sabbath beginning at a particular Point of Time all over the World, and consequently being different with regard to Day and Night in all the various Parts of the Globe, it must have been impossible for Mankind at any Time, to know, what Minute, or even Hour, whether of Day or Night, the Lord's Sabbath began with them, at the particular Place where they resided; and consequently it must have been impossible for them to have begun their Reckoning from it: " I do not see that the Reckoning for a Sabbath, from the Creation, at all depends on knowing what Minute or Hour the Lord's Sabbath began in the several Parts of the Globe; tho', if it had, I make no doubt, but as God has sanctify'd, or set apart the *seventh* Day, in all its Revolutions, as a sacred Rest for Man, as has been already shewn, he would have taken proper Care

* Mr. Chubb, p. 74, 75.

to furnish the World with sufficient Means of Information, in so necessary a Point: But *Adam*, I imagin, will be allow'd sufficiently capable of preserving the Knowledge of the true seventh Day in Succession from the Creation, till he had Children, who, removing *East* or *West*, would naturally continue the Account of Time receiv'd from their Parents, and rest on that, which was the seventh Day to them, wherever they came; and so would begin their Reckoning for their Sabbath, from the first Sabbath at the Creation, as received from their Parents, without giving themselves any Trouble about the particular Point of Time, when the Lord's Sabbath at the Creation began, in that Place where they resided; nor would there be any other Difference in the begining and ending their Sabbath, between those, who were most *East*, and those, who were most *West*, from the Meridian of Paradise, than what the different Position of those Places with respect to the Sun naturally infer'd; which Difference must necessarily affect, in some Degree, even the *Jews* themselves in the Land of *Canaan*, who, notwithstanding, this Gentleman himself allows, were oblig'd to observe, what is commonly call'd one and the same Sabbath:

And whereas the same Author farther objects, * 'The Impossibility of knowing which is the seventh Day in Order from the Creation, in those Places which are near the *Poles*, which have neither Sun rising, nor Sun setting, at

* Mr. Chubb. p. 75.

‘ two Seasons of the Year. ’ Had he but consider’d, that those Places are not inhabited, he would very probably have dropt the Remark : *Besides*, what strong Indications of Night and Day, the Sun, in its nearest daily Advances to those Places, naturally gives, we are far from being exactly acquainted with, but we can easily perceive, that it must necessarily occasion a considerable Difference every 24 Hours, much nearer the *Poles*, than what we find, by daily Experience, to be inhabited : Having thus established *Gen. ii. & begin.* as the original Institution of the Sabbath, and answer’d all material Objections against it, and consequently prov’d, that the seventh Day of the Week alone is the weekly Sabbath *, according to Creation Order, which our blessed Saviour and *St. Paul* have shewn us to be binding, under the present Dispensation, by a Variety of Instances: I now proceed to a

III^d Argument which induces me to imagin the seventh Day Sabbath obligatory on all *Christians*, which is this ; It is as reasonable for us, and all our Dependents, to devote the seventh Day of the Week to *sacred Rest*, because on it

* It may not be improper here to lay before the Reader some of those Passages of Scripture, which, by many learned Men, have been refer’d to the Patriarchal Observance of the Sabbath, as for Instance, *Gen. iv. 3. In process of Time it came to pass, that Cain brought of the Fruit of the Ground an Offering unto the Lord, which Words Process of Time or End of Days, as it is in the Margin, Josephus Antiq. Jud. lib. 7. cap. 8. has render’d within eight Days ; Gen. iv. 26. Then began Men to call upon the Name of the Lord ; and also Noah’s sending the Dove out of the Ark three Times at seven Days Distance Gen. viii. All which Passages will very easily be accounted for on the Supposition, That the Patriarchs observed the Sabbath, but have considerable Difficulties attending them, on the contrary Supposition,*

God rested from all his Works of Creation, and bless'd and sanctify'd, or set it apart, in a peculiar Manner, to that End and Purpose, as it was for *Adam* and his Posterity in general, or for the *Jews* in particular: It is no less true to us, than it was to them, that in six Days God made the Heavens, the Earth, the Sea, and all the Creatures they contain, and rested the seventh Day, and *therefore* blessed the seventh Day and sanctified it: Nor can the Length of Time, any ways, weaken our Obligation to imitate the divine Being in this respect, or to obey his Command, which is plainly imply'd in his *sanctifying* the Day, as the Reason of such a Conduct remains still as strong as ever; God having as much rested on the *seventh* Day, and bless'd and sanctify'd it now, as ever; and our Natures wanting the same, if not more, Refreshment, than the Natures of our Forefathers did; and the Continuance of the public Worship of Almighty God, so far as the Commemoration of the Works of Creation make a Part of it, being, perhaps, more reasonable, and necessary, at least not less so, at this Distance of Time from the Creation, than in the more early Ages of the World; so that I may again argue, if the Reason of the Law be the Law, then the seventh Day Sabbath is still in Force; there being no one Reason assignable, that we know of, for the Observation of it, at its first Institution, which is not equally good now:

But it is here objected *, That * Supposing a * Sabbath had been appointed to be kept at the

* Mr. Chubb. p. 82.

Creation, and that it was kept by the People of the first Ages of the World, yet as the Knowledge and Sense of a Sabbath had been long lost amongst Mankind, before the Command for keeping it was received, (by the Children of *Israel*, I suppose, is meant) therefore it must have been the same to the People of those After-Ages, as if there never had been any such Thing; They must have been perfectly ignorant and uncertain with regard to any Part of Time, which might have been assigned to begin a Reckoning for a Sabbath-day from: " But it is next to impossible for this sagacious Author not to observe, on a Review, that all this, instead of Reasoning, is meer presuming on the Credulity of his Reader; for who will think himself oblig'd, on the bare Authority of his *Say so*, to believe, that the Knowledge and Sense of a Sabbath had been long lost, in the four Hands it went thro', between God's giving it to *Adam* in Paradise, and his Renewal of it by *Moses* in the Wilderness? And suppose it had, I have already observ'd, That it is abundantly sufficient, that God perfectly knew the seventh Day of the Week, and then re-injoin'd the Observation of it, and that we can trace the Account of it with sufficient Certainty from *Moses's* Time *. Nor does this Gentleman's

† That Day which God at any Time declared to be the seventh Day of the Week, was undoubtedly the seventh Day of the Week, in a true Order from the Creation, to that People among whom it was thus declared to be the seventh Day; and that the sixth and seventh Days mentioned *Exod. xvii* were not the sixth and seventh Days after the falling of the Manna, but the sixth and seventh Days of the Week, Mr. Hallett demonstrates thus, " The

Opinion, * That the Sabbath Day in the fourth Command is called the seventh Day, not with regard to the Creation, but in Distinction from, and in Opposition to the six Days of Labour that preceded it †, " to me seem to have the least Foundation for its Support; For the plain Sense of the Command is evidently this, *Remember the seventh Day (of the Week) which is the Sabbath of the Lord thy God, to keep it holy, for in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day (of the Week) wherefore the Lord blessed (the seventh Day of the Week, which is) the Sabbath, and hallowed it*; For he himself allows, That the Day on which the divine Being ceased to create, and on which he is therefore said to rest, was the seventh Day of the Week ‡; And Gen. ii. 3. as well as the fourth Command, is express, that God blessed the very same Day of the Week on which he rested, and that he sanctified, or set it apart for a Sabbath, or sacred Rest for this very Reason, *Because on it he rested from all his Work*; I say, the fourth Command as well as Gen. ii. 3. is express in this

* first Sabbath after the first Coming of the Manna was that mentioned ver. 25. where Moses said, *Eat that to Day, for to Day is a Sabbath unto the Lord*; then it follows, *Six Days ye shall gather, but on the seventh Day, which is the Sabbath, in it there shall be none*. In this Verse it is evident the six Days were not the six Days that follow'd the first Gathering of the Manna, since they followed the first Sabbath which succeeded that Gathering; Here the six Days must necessarily signify the six Days of the Week, and the seventh must signify not the seventh after the first Gathering of Manna, but the seventh Day of the Week, which is the common Meaning of these Words thro'out all the Scripture. *Hallett on the 4th Commandment, p. 107.*

† P. 88. ‡ P. 89.

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Case; because the *Sabbath Day* in the Close of the Command, and the *seventh Day* Gen. ii. 3. are evidently synonymous Expressions, *God blessed and sanctified the Sabbath, or seventh Day of the Week, because in it he rested from all his Work*; so that *the seventh Day is the Sabbath of the Lord thy God* in the Command, is the same as *the seventh Day of the Week is the Sabbath of the Lord thy God*, and plainly refers to the Creation. In the

IVth Place, *Christ* never signified that the Sabbath should be abrogated or changed, and consequently any such Abrogation or Change could be no Part of the Will of his Father: It has never been pretended, that I know of, that *Christ* ever signified by any express Declaration, that the Sabbath should either be abrogated or changed; only some Consequences drawn from certain Actions of his; which he never intimated to be any Foundation for the constituting that Day a Sabbath, on which they should happen, and which consequently have no Right to our Faith as such, have been strenuously urged in Favour of the Supposition of a Change of the Sabbath, which Consequences will be considered in their proper Place: Now, if *Christ* has no where signified any Thing about the Abrogation or Change of the Sabbath, it seems very plain that he had no Orders in his Commission to declare that such an Abrogation or Change was the Will of his Father; Because he assures his Disciples, that he had made known to them *all Things*, that he had heard of his Father *John* xv. 15. and if such an Abrogation or Change be not the Will of God,
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our Compliance with it, as such, cannot reasonably be required: Nor is this all which may reasonably be concluded from this Argument, but to use the Words of the late eloquent Dr. Scot, in his Sermon on *Searching the Scriptures*, only changing the Words *Searching the Scriptures* for *Keeping the Sabbath*, I argue thus,

‘ * Seeing the *Jews kept the Sabbath* in Obedience to an express Command of God, had our Saviour intended, they should not continue it, he would doubtless have repeal’d that Command by some Countermand, which he was so far from doing, that he not only every where allows of their *keeping the Sabbath*, but he expressly approves and commends it, by his own Practice, whereby he plainly establishes the Obligation of that ancient Command, in Obedience to which they kept it.”

Where ’tis to be observed, that the *Doctor’s* Reasoning runs upon this Supposition, That every divine Command, whether primarily given to the ancient *Patriarchs*, or to the *Jews*, in itself equally reasonable for *Christians* to observe, as for them to whom it was first given, and unrepealed by *Christ*, or not naturally ceasing, is undoubtedly the Duty of *Christians*, which seems to be a great Truth: And on this Footing the Laws against *Incest*, as well as some others, given under the former Dispensation, are supposed equally binding under the present, notwithstanding they are not formally renew’d in the *Christian* Institution; So that from our Saviour’s Silence with regard to the Abrogation

* Dr. Scot’s Works, Vol. II. Fol. p. 524.

or Change of the Sabbath, we may not only infer, That such an Abrogation or Change was no Part of the Will of his Father, and consequently, that it is by no Means the Duty of *Christians* to comply with any such Abrogation, or Change; but also, That the Observation of the ancient seventh Day Sabbath is our most certain Duty.

Vthly, Our blessed Lord was so far from changing the Sabbath before he died, that the holy *Christian* Women, who had followed him from *Galilee* ministring to him of their Substance, having beheld the Sepulchre and how his Body was laid, returning into the City, and having prepar'd Spices for the Imbalming his Body, as soon as the Sabbath should be over, *rested the Sabbath Day according to the Commandment*, Luke xxiii. 55, 56. Now is it to be supposed, that Women of this Character, and so dear to *Jesus*, as they must necessarily be, should be left by him intirely in the dark, in an Affair of so considerable Importance (which must necessarily make a prodigious Noise among the *Jews*, whenever it took place) as the Change of their weekly Sabbath? 'Tis plain they had no Notion of any *such* Change, at least, in this Case, as left them at Liberty to profane the old Sabbath, and to transfer the Regards they had usually paid to it, to any other Day of the Week; but they rested that Day, *either*, according to the old Commandment, in Obedience to which they had all along kept it, as seems most probable, *or else*, according to some new Commandment receiv'd from *Christ*; for they *rested the Sabbath Day according to the*

Commandment; and were so far from having any Notion of keeping the first Day of the Week for their Sabbath, that they fully intended to have imbalmed our Lord's Body on it, had they found it in the Grave, as they expected:

But to this it is objected, 'That if the Writer of the Acts of the Apostles had been to have told us, in what Manner the Apostle *Paul* circumcis'd *Timothy*, he would or might have said, that he observed to do it according to the Law thereof; and so likewise with respect to the believing *Jews*, who were zealous of Circumcision: But sure none will suppose from hence, that Circumcision is obligatory on us *Christians* now; and therefore why should it be thought that the seventh Day Sabbath is, and that on Account of a few Women once observing it, as they were wont to do *." It is Pity this Author, among other Things, had not attempted to answer what, he knows, I have said on this Head †; viz. 'That their Conclusion with respect to Circumcision may perhaps not be the farthest from Truth, who suppose, that *Christianity* did not oblige the *Jewish Christians* to renounce Circumcision, but expressly declar'd the *Gentile Converts* under no manner of Obligation to receive it;" Till he has done this, he takes for granted what ought to be prov'd, viz. That *Timothy*, or any other *Jewish Convert* to *Christianity* did wrong in being circumcis'd, during the Continuance of

* Mr. *Dabel*, p. 63. † See The Seventh Day Sabbath farther vindicated, p. 35. & Second Defence, p. 25.

the *Jewish* Polity, and reflects in a very high Manner on the Character of *St. Paul*, or any other of the Apostles, who administer'd this Ordinance :

Besides, He very well knows, we by no means imagin, that the seventh Day Sabbath is obligatory on *Christians*, purely on Account of these Women's observing it ; This Text, we think, shews, That neither these holy Women, at that Time, nor, in all Probability, the Evangelist, when he wrote his Gospel, knew any Thing of the seventh Day Sabbath's being then abrogated, or changed for another ; and consequently, we think it very improbable, That *Christ* should ever have intimated any such Abrogation or Change ; This Strefs we lay upon it, and no more : But in order to our forming this Conclusion, ' That the seventh Day Sabbath obliges *Christians* ', we not only take in the Evidence of these Persons, which we think not inconsiderable, but also the Silence of all the New Testament Writers with regard to any Abrogation or Change, as well as many other Circumstances : But to proceed, As our Saviour allowedly kept the seventh Day Sabbath whilst here upon Earth, and never signified any future Change of it, that we know of ; so he plainly intimated before his Death, which is my

Vith Argument for the present Obligation of the seventh Day Sabbath, That it would be in Force at the Destruction of *Jerusalem*, Mat. xxiv. 20. in these Words, *But pray ye that your Flight be not in the Winter, nor on the Sabbath Day* : That this Passage refers to the Destruction of *Jerusalem*, which Event happened about

forty Years after our Saviour's Death, is agreed, I think, by all; and 'tis plain from the Words themselves, that our Saviour imagined some considerable Inconveniences would necessarily attend his Disciples Flight, at that dreadful Time, in case it should fall out, either, in the *Winter*, or, on the *Sabbath Day*:

The Inconveniences of such a Flight, in the Winter, are plain and obvious, such as these, The Shortness of the Days; the usual Inclemency of the Weather; and the Badness of the Roads: All the Difficulty is in assigning the real, foreseen Inconveniency of such a Flight on the Sabbath Day, or seventh Day of the Week, this being the Day here intended, as all Interpreters agree; No other Day of the Week having ever obtain'd the Name of *Sabbath*, in the Old or New Testament, or for several hundred Years after *Christ*: The Reasons usually assigned, why the Disciples were to pray that their Flight at the Destruction of *Jerusalem* might not be on the Sabbath Day, are these two; 1st. Left, if they were obliged to flee on the Sabbath Day, they should be incommoded, and put to Death by the superstitious *Jews*, for what they would call a Profanation of the Day: Or, 2^{dly}, Left the Disciples by their own Scrupulousness and Superstition, should be unhappily prevented making the best of their Opportunity:

But with respect to the former of these assigned Reasons, I would object, That it was an adjudged Case among the *Jews* near 200 Years before *Christ*, if we may believe the Author of the History of the *Maccabees*, or *Josephus*, the
Jewish

Jewish Historian, that it was lawful, either to fight or flee, in Cases of Necessity, on the Sabbath Day; and they have both of them accordingly left upon Record several Battles fought on that Day:

Besides, Had they been of Opinion that it was unlawful to fight their Enemies, or flee on the Sabbath Day, it is to the last Degree improbable, they should think it lawful, especially in a Case of such eminent Distress, to fight and slay their Friends: But as the *Jews* themselves made no Scruple either of fighting or fleeing on the Sabbath, in Cases of Necessity, there is not the least Shadow of Reason to imagin, they should so far strangely neglect their own Safety, as weakly to waste their precious Time, in attempting to prevent Others from doing that, which they themselves allow'd, and which the then present Exigency of Affairs equally requir'd of both: And, if it should be objected, that tho' they might either fight or flee, on the Sabbath Day, to save themselves, yet it was unlawful to remove, or to attempt to save, any of their Effects, on that Day; I answer, That the Letter of the Law no more justified the Labour, to which they and their Beasts of Burden must necessarily be expos'd in any Engagement, than it did their removing, or attempting to save any of their Effects, on the Sabbath Day, it was equally strong against both; and if it could not be supposed, but that the Preservation of Life must be an excepted Case in the Law, and would sufficiently justify their defending themselves upon Occasion, and in such a Manner, as upon the whole, they imagined
would

would be most for their Advantage, and consequently the Labour to which they and their Beasts of Burden must necessarily be exposed on such Occasions; must they not as naturally have imagined, that the same Reason, the Preservation of Life, would equally justify their saving what Necessaries lay in their Power, in any such trying Case? If, in the former Case, Reason justly dictated to them the Improbability of the Law's concluding against using their Endeavours to preserve Life, tho' it were by repelling Force with Force, must it not equally suggest the Reasonableness of making what poor Provision lay in their Power, for the future Preservation of it; at least, till a peaceable Settlement in the Course of Providence should be obtain'd? Is it likely they should see it their Duty, seemingly, against the Letter of their Law, to use their Endeavours to preserve Life to Day, and not see themselves under the same Obligation, tho' seemingly also against the Letter of their Law, to prevent, as much as possible, the Loss of it to Morrow? The Obligation to a different Conduct in these *two* Cases being groundless, the Supposition of such an Obligation, to me appears ridiculous: And, if the *Jews* themselves made no Scruple either of fighting, or fleeing, on the Sabbath Day, upon Occasion; the Pretence of the Disciples Scrupulousness immediately vanishes: *Besides*, The Supposition, that it was really the Duty of the Disciples to make the best of their Way in such a Case, without paying any Regard to religious Scruples; and that our Saviour very well knew they would, notwithstanding, be very much indan-
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gered by such Scruples, unless previously dispossessed of them; and yet, that, notwithstanding all this, neither a Regard to Truth, nor his Love of the Disciples ever occasioned the least Attempt to undeceive them, is so very injurious a Reflection on the otherwise perfect Character of our dear Redeemer, that it is by no Means to be admitted:

If then it should be asked, what, in my Opinion, was really the Reason, why the Disciples are here directed by *Christ*, to pray, That their Flight might not be on the Sabbath Day, at the Destruction of *Jerusalem*; I answer, That as an Avoiding of corporal Calamities seems to be the evident Reason, why they were to pray that their Flight might not be in the Winter, at that Time of uncommon Distress; so the Avoiding that Uneasiness of Mind, which would necessarily have been occasioned by their being unhappily reduc'd to the ungrateful Necessity of profaning, as it were, and rendring common that Portion of Time, which they had usually apply'd to sacred Rest, was, in all Probability, the sole Foundation of this other Direction of our Saviour, *That they should pray that their Flight might not be on the Sabbath Day*; To be oblig'd to travel, and perhaps hard loaded, with all possible Haste, and in Peril of their Lives, in cold, wet, stormy Weather, and bad Roads, as it might possibly happen, at a Time, on a Day, when they ought to have been engag'd in the Worship of God, and usually had been so employ'd, quite free from all temporal Care and Concern, was too sensible a Change, not to occasion very considerable Distress, and therefore might

might very well be guarded against by our Saviour, and justly suppos'd a proper Object of his Disciples Deprecation at the Throne of Grace :

But with regard to this Text, it is objected by a late Author, ' That, As our Lord doth ' here speak of no other but a *Jewish* Sabbath, ' and doth not in the least injoin the Observa- ' tion thereof on *Christians*, nor yet here, nor ' any where else doth give any Direction to ' *Christians* how they should keep the seventh ' Day, which he would certainly have done, ' if it had been so, that the seventh Day was ' still to be kept, and there had been any Change ' or Alteration with respect to the observing of ' it, therefore these Words of our Lord do not ' contain any Proof, that the Observation of ' the seventh Day doth remain obligatory on ' *Christians* now. * " If this Writer derives his Notion of the *Christian* Sabbath from any Mention made of a Sabbath, either by our Saviour or his Apostles, he so far borrows it from the *Jewish* Sabbath ; because neither our Saviour, or his Apostles are ever suppos'd to have meant any other Day of the Week by the Word *Sabbath*, but that very Day which was the *Jewish* Sabbath : If he says he does not borrow his Notion of the *Christian* Sabbath from any Mention made of a Sabbath by *Christ*, or his Apostles, he will be under some Difficulty, I imagine, to prove *his* Sabbath to be a *Christian* Sabbath : Besides, how came he by the Notion of one Day in seven for a Sabbath, if not from the

* Mr. Dobel, p. 61.

Mention of that which he calls the *Jewish Sabbath*? And if, from such Mention, he thinks it justifiable to borrow the Notion of one Day in seven, without being oblig'd to observe the precise Day mentioned, or the Ceremonies belonging to it, as *Jewish*; The *Sabbatarians* surely may, as consistently, observe the very Day mentioned, without those Ceremonies, in a spiritual Manner, suitable to the Genius of the *Christian* Institution; But alas! to return this Author his own polite Compliment, 'What Shifts and Quibbles will not Persons make to evade the clearest Evidence, in order to maintain their own Notions.'" Tho' the *Jewish Christians*, during the Continuance of the *Jewish* Polity, might think themselves oblig'd to observe the very Rites affixed to the Sabbath, under that shadowy Dispensation; yet as soon as their State was dissolv'd, at the Destruction of *Jerusalem*, every Thing purely *Jewish* intirely vanishing with regard to Obligation; the Sabbath, with some other Institutions, naturally return'd, I imagin, even with reference to the *Jewish Christians* themselves, to its primitive State, in which it was before the Commencement of the *Jewish* Oeconomy, freed from all those Incumbrances, which the strangely perverse and ungenerous Temper of that unhappy People had made necessary; So that tho' the seventh Day Sabbath, by these Words of our Saviour, was to be in Force about 40 Years after his Death, and he never gave the least Intimation, that it should ever be afterwards abrogated, and consequently it be at present obligatory on *Christians*, yet it by no Means fol-

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lows,

lows that, after the Dissolution of the *Jewish* State, the *Jewish* Peculiarities, not originally belonging to the Day, may not be done away, or naturally lose their Obligation.

VIIthly, *Paul*, at *Miletus*, expressly declares to the Elders of the Church at *Epheſus*, That he had kept back nothing that would have been profitable to them, having not ſhun'd to declare to them the whole Counſel of God. Acts xx. 20, & 27 Ver. yet he ſays never a Word, either about the Abrogation, or Change of the Sabbath *. Had either the Abrogation or Change of the Sabbath, from the ſeventh to ſome other Day of the Week, been deſign'd by God to take place under the *Chriſtian* Diſpenſation, as they would have been conſiderable Innovations, and conſequently have met with great Oppoſition from the *Jews*, they would undoubtedly have been frequently inculcated, and the Reaſons of ſuch Abrogation or Change plainly aſſign'd, not only by *Chriſt*, but alſo by his Apoſtles, and all the firſt Publiſhers of the *Chriſtian* Religion; whereas *Chriſt* and his Apoſtles not only kept the ſeventh Day Sabbath, but alſo ſaid never Word, that we can find, either that it ſhould be abro-

* If the firſt Day of the Week was the *Chriſtian* Sabbath, How can we reconcile St. *Paul's* Conduct towards the *Gentile* Inhabitants of *Antioch* in *Piſidia*, to this Declaration? They deſir'd of him and *Barnabas* on the firſt Sabbath they were there, that the Goſpel might be preached to them the next Sabbath, Acts xiii. 42. What could be the Reaſon that the *Morrow*, which is ſuppos'd to have been the weekly Day for *Chriſtian* Public Worſhip, ſhould not be thought a proper Time, in which to preach the Word, but the longing *Gentiles* muſt be defer'd a whole Week, and the moſt favourable Opportunity of honeſtly declaring the (ſuppos'd) Counſel of God, with reſpect to the firſt Day Sabbath, intirely neglected by the Apoſtles?

gated, or changed for another; on this Account therefore we may strongly infer, That no Abrogation or Change of the Sabbath was ever intended under the *Christian* Dispensation; For, if neither *Christ*, who was *faithful as a Son*, and who assur'd his Disciples, that he had made known to them *all Things* that he had heard of his Father; Nor *St. Paul* the great Apostle of the *Gentile* World, who appeals to Others, that he had not kept back *any Thing useful* from them, nor shun'd to declare to them *all the Counsel of God**, have signified any Thing concerning either the Abrogation or Change of the Sabbath; it is a strong Indication, that such an Abrogation or Change was no Part of the Will of God, which was to take place under the *Christian* Dispensation:

As for any Inferences, in Favour of a contrary Supposition, drawn from any Actions of *St. Paul*, or from any general and indeterminate Expressions in any of his Epistles, they will be hereafter considered in their proper Place: I shall now proceed to the

VIIIth, and Last Argument, which I think necessary to advance, in Proof of the present Ob-

* If it should be objected, That neither had *St. Paul*, that we know of, ever preached the seventh Day Sabbath to the *Ephesians*, or any other *Gentiles*, tho', on the Principle of Sincerity, if that Day was obligatory, it seems to have been his incumbent Duty; I answer, 'Tis evident that there was a considerable Synagogue of the *Jews* at *Ephesus*. and indeed, in most other Places where the Apostles first publish'd the *Christian* Religion, by which means it came to pass, that the *Gentiles* were sufficiently appriz'd, that the *Jews* imagin'd the seventh Day Sabbath obligatory by divine Appointment, and the *Christians* being then considered only as a Sect of the *Jews*, the Apostles were under no manner of Obligation, had not the least occasion to insist on that Topic.

ligation of the seventh Day Sabbath, and that is this; We never read of any Complaint, which the *Jews* ever made on Account of any pretended Attempt to set aside the seventh Day Sabbath:

Whoever impartially considers the great *Bickerings*, which a Declaring the *Gentile Converts* only exempted from the Necessity of submitting to *Circumcision*, and some other Rites of the Law of *Moses*, perpetually occasioned from the *Jewish* Converts; for a considerable Number of Years after the Death of *Christ*, as plainly appears from the History of the *Acts* of the Apostles, and the Epistles of *St. Paul*, will not, I imagin, easily give in to the Belief of their hushing up, in so very tame and silent a manner, this so very considerable an Alteration, as they must have done, in case it obtain'd in the Days of our Saviour, or his Apostles:

'Tis not to be suppos'd, the *Jews* would ever suffer the Sabbath to be changed, the due Observation of which, they justly imagined, to be the very Foundation, as it were, of all Religion, without making any Opposition, when they, so long, made such a Stir and Bustle about Things of a much inferiour Kind: Having thus established the Doctrine of the seventh Day Sabbath; I shall now proceed to answer Objections relating to this Subject, which are of three Sorts;

- I. *Such as are made against the seventh in Favour of a First Day Sabbath.*
- II. *Such as are made against the seventh in Favour of any other Day of the Week as a Sabbath.*

III. *Such*

III. *Such as are made against our Obligation to keep any one Day of the Week as a Sabbath, by Divine Appointment, under the present Dispensation.*

C H A P. IV.

OBJECTIONS relating to the SABBATH
Answered.

SECTION I.

Objections usually made against the seventh in Favour of a first Day Sabbath answered.

IT is pretended by the Generality of *Christians*, That the original Day of holy Rest, or the seventh Day Sabbath, first instituted by God, is actually altered by our Lord *Jesus Christ* and his *Apostles*, to the first Day of the Week, and consequently, That *that* Day is now to be kept holy by *Christians*, as the seventh Day was before, under the former Dispensation; This they suppose to be plainly determined;

I. By the Actions of our blessed Saviour on this Day, and the distinguishing Honour he put upon it: *Actions, says a late Author**, cer-

* See Dr. *Wright's* Treatise on the religious Observation of the Lord's Day. &c. p. 42.

tainly make a Law, where they sufficiently publish the Mind and Will of the Lawgiver, as well as Words; the Signals given by a Prince or General, are a Law to the whole Army. This may be allow'd, where the Signals sufficiently publish the Mind and Will of the General; but suppose new Signals should be given, which had never been declar'd by a proper Authority to have any Reference to such Actions, as are now expected in Obedience to them, and that other Signals had for Thousands of Years been fixed as declaratory of those Actions, without any Notice having ever been given, that the new Ones should be substituted in the Room of the old Ones, what might we most reasonably expect in such a Case? An Obedience to the old Signals, which we understand, or to the new Ones, which we know nothing of? This seems to be exactly the Case before us; The Mind and Will of God delivered to Adam in Paradise concerning the seventh Day Sabbath, and afterwards renewed to the Jews; our Saviour's Observation of it, and his signifying it should be in Force 40 Years after his Death, without leaving the least Intimation that it should ever be afterwards abrogated or changed, are sufficient Signals to us, that the seventh Day of the Week, in its stated Returns, ought to be kept holy by us: .

But that any Actions of Christ on the first Day of the Week, which were never declar'd to be a Sign of the Change of the Sabbath, some of which were actually repeted on other Days of the Week, and others of them more probably not done on that Day as pretended, that

that these Actions, I say, should be construed as an Abolishing of the old, and an Establishing of a new Sabbath, would be altogether unaccountable, were it not for the Prepossession and Prejudices, to which Custom and Education naturally expose us;

The *First* Action, by which our blessed Saviour is suppos'd to have signaliz'd the first Day of the Week, so as to make it the most memorable Day, and the fittest to be devoted to Exercises of Religion, was *His rising from the dead on this Day*: But no good Reason can be assigned, that I know of, why the Day of the Week, on which he was born, or on which he suffered, should not be supposed as proper to be set apart for the Exercises of Religion, as that on which he arose from the dead; To say nothing of his Birth's making way for all the Advantages we obtain by him, His Sufferings and Death seem to have the main Strefs of our Salvation laid upon them in the sacred Writings, for he is said to have *purchased, justified, redeemed, brought us Peace, and cleansed us by his Blood **, and to have *reconciled us to God, and made many righteous by his Death †*; so that as

* Acts 20. 28. Rom. 5. 9. Eph. 1. 7. Col. 1. 20. 1 John 1. 7.
 † Rom. 5. 10 -- 19. His voluntary Submission to Death, when by praying to his Father he might have avoided it, Mat. 26. 53. being the only Reason assigned in Scripture for his Exaltation, that I remember, must consequently be the most valuable Part of his Undertaking in the Sight of God, and so of the greatest Importance to *Christians*; And indeed Reason will plainly suggest that so painful an Humiliation, generously undertaken for the Good of others, must necessarily appear extremely amiable to every intelligent Being, whereas his Rising from the dead, by the Power receiv'd from his Father, to the Dignity and Glory prepared for him, on Account of his voluntary Obedience to the Death, being his evident Interest, could, as such, have nothing amiable in it.

the Resurrection of *Christ*, in itself consider'd, seems to have been no more than a Proof of his being the Person he pretended to be, the *Messiah* which was to come, and a Pledge of our Resurrection, but receiv'd what Virtue it has with respect to us from his Sufferings and Death; why should the greater give way to the lesser? Why must the *Christian Sabbath* be supposed to take its Rise from the Resurrection of *Christ*, rather than from his Sufferings and Death, which seem to have given the Resurrection what Virtue it has with regard to us? But if it be still insisted on; That the Work of Redemption is of greater Importance to Mankind, than the Work of Creation, and that the Resurrection of *Christ* being a Seal of that Work's being finished, The Day of the Week on which his Resurrection happened seems to put in a natural Claim for its being constituted a Sabbath; several Things will here want to be clear'd up, in order to render this a solid Proof of a first Day Sabbath: It must be clearly prov'd,

1st. That *Christ* arose on the first Day of the Week:

2^{dly}, That his lying in the Grave on the *seventh* Day of the Week, the Day preceding his Resurrection, was Part of the Work of Redemption, which was finished on that Day:

3^{dly}, That the Work of Redemption was of greater Importance to Mankind than the Work of Creation:

4^{thly}, That an extraordinary Event, without an express Command, or plain Manifestation of the divine Will, either preceding or accompanying it, in favour of such a Change, is a suffi-

sufficient Foundation for a Change of the Sabbath:

1st, In order to render the foresaid Pretence of any Weight in this Case, it ought, I say, to be clearly prov'd, That *Christ* arose on the first Day of the Week; for if he arose on any other Day of the Week, then that other Day of the Week will have all the Claim to a Sabbath, which is supposed to result from *Christ's* rising again from the dead, abstractedly considered; And when this is done, it must also be prov'd in the

2^d Place, That his lying in the Grave on the seventh Day of the Week, the Day preceding his Resurrection, was Part of the Work of Redemption, which was finished on that Day; for otherwise, the first Day of the Week, the Day of his Resurrection would bear no Analogy, as a Sabbath, to the Sabbath instituted by God on his finishing the Works of Creation: It is plain from *Gen. ii. & begin.* before cited, That the seventh Day, at the Creation, was the first on which God rested from all his Works, which he had made, and therefore he bless'd and sanctified it to sacred Rest; All the six preceding Days he had worked, that is, created and made Things, and in them, the Heavens, the Earth, the Sea, and all the Creatures they contain were finished, but he bless'd and sanctified the seventh Day, because that on it he rested from all his Work, which he had created and made; so that if the Work of Redemption was either finished before the seventh Day of the Week, on which our Saviour is supposed to have laid in the Grave, and consequently his lying in the Grave was no Part of that Work; Or, if it

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was not finished till after his Resurrection; then his first ceasing from the Work of Redemption on the first Day of the Week cannot be justly pleaded as a Foundation for a Sabbath; Now *Some* have supposed the Work of Redemption finished by *Christ* upon the Cross, when he said, *It is finished*, John xix. 30. and especially as he had, just before he was apprehended, expressly declared, that *He had finished the Work which his Father had given him to do*, John xvii. 4: *Others* again imagin, That his Intercession is a Part of the Work of Redemption, and consequently that the Work of Redemption is not yet finished; On either of these Schemes, (and most *Christians* perhaps go into the one or the other) the first Day of the Week has no manner of Claim to a Sabbath, on Account of its being the first, on which *Christ* rested from the Work of Redemption; because, supposing the Work of Redemption to have been finished by our Saviour upon the Cross, then his lying in the Grave on the seventh Day of the Week was no Part of the Work of Redemption, but the seventh Day was the first on which he ceased from it, and consequently the seventh Day of the Week must be the *Christian Sabbath*, on which *Christ* first rested from the Work of Redemption; and if the Work of Redemption be not yet finished, then no Sabbath can, in Reason, be kept on Account of its being finished: But if it were prov'd that our Saviour's lying in the Grave on the seventh Day of the Week, the Day preceding his Resurrection, was Part of the Work of Redemption, which was finished on that Day, yet it must also be prov'd, in the

3d Place, That the Work of Redemption was of greater Importance to Mankind than the Work of Creation, before it can follow, That the Day of the Week on which our Saviour arose ought to be observed as a Sabbath; because, if the Work of Redemption by *Christ*, which was finished by him the Day before his Resurrection, was not of greater Importance to Mankind than the Work of Creation, then there can be no Foundation in Reason for any Change of the Sabbath on that Account; because the Sabbath, it must be allow'd, might then as well be observed, in Order to commemorate the greater Work, the Work of Creation, on Account of which it was first instituted, as the lesser, on the Account of which, we have not the least Hint, there should be a Sabbath: But how shall we prove, that the Work of Creation, in which all other Creatures, as well as Man, are concerned, tho' not to his Disadvantage, is of less Importance to Mankind, than the Work of Redemption, in which Man, at most, if not only a small Part of Mankind, as many imagin, is only concern'd? To say, that by the Work of Redemption we are put in a salvable State, is no greater Happiness, suppose it to be true of all, than what Mankind, at the Creation, had Reason to imagin they were put in the Possession of: If our Terms are easier, our Temptations are almost infinitely greater, than theirs in the Paradisaical State, we have Reason to imagin, were; so that, upon the whole, our first Parents and we seem to have been put much upon a *Par*, with regard to the Saveableness of our State; and indeed it must be so, otherwise God would evi-

dently be a changeable, partial Being, which, we know, cannot be true: But supposing it were certain, that our blessed Saviour arose on a first Day of the Week, and that his lying in the Grave on the seventh Day, the Day preceding his Resurrection, was a Part of the Work of Redemption, which was finished on that Day; and that the Work of Redemption was actually of greater Importance to Mankind than the Work of Creation, yet still it would want to be prov'd, in the

4th Place, That an extraordinary Event without an express Institution, or plain Manifestation of the divine Will, either preceding or accompanying it, in Favour of such a Change, is a sufficient Foundation for a Change of the Sabbath: Had our Saviour, in his Life-time, plainly told his Disciples, That he was to be raised from the dead, on the first Day after the Work of Redemption was finished, and that *that* Day of the Week was thence forward to be the *Christian Sabbath*, no one *Christian*, I imagin, would have made the least Hesitation about the Matter, but would directly have supposed the Attestation and Proof, he had given of his being the promised *Messiah*, by his Miracles and the intrinsic Goodness of his Doctrine, a sufficient *Supersedeas* to all Inquiries about the Reasonableness of it: But that his *Rising again* should naturally, without any Institution, or the least Intimation given of its being significant of such a Change, have any Thing in it, to occasion the Day, on which it should happen, to become a weekly Sabbath, to the Abolition of the seventh Day Sabbath originally instituted by God, on

Reasons

Reasons resulting from the Nature of Things, and which had prevailed for Thousands of Years, would be intirely unaccountable, were it not for the Prepossessions and Prejudices of Custom and Education: We do not usually act in such a manner, in any other, the least circumstantial Case of Religion; we love to have *Precept* or *Precedent*, or both; and shall we act consistently then, if in this so considerable a Point, we strangely put up without either? What a late Author therefore, speaking of the Reasonableness of *Christians* observing the first Day of the Week for their Sabbath, on Account of their spiritual Redemption, lays so much Stress on, viz. 'That if the Deliverance of the *Jews* from the *Egyptian* Bondage be a sufficient Ground for their Observation of a particular Day in Token of that Deliverance, our spiritual Redemption from the Dominion of Sin and Death by the Resurrection of *Christ* must surely be a much better Reason for our Observation of the first Day of the Week in Memory of that Resurrection *', is nothing at all to the purpose; for the *Jews* were under no Obligation to observe the *seventh* Day Sabbath with reference to their Deliverance from the *Egyptian* Bondage, till they had a Command so to do; If therefore the Cases are to be supposed parallel, *Christians* can be under no Obligation to observe the first Day Sabbath, on Account of *Christ's* Resurrection, till they have a Command for it, which notwithstanding this Gentleman's pe-

* Mr. Jephson's Discourse &c. p. 73.

remptory Assertion, That our blessed Saviour has given us *, I despair of his ever being able to produce.

Another Action, by which our Saviour is suppos'd to have signalized the first Day of the Week as a Sabbath, is *his meeting his Disciples and blessing them on it*: But why should this Day of the Week be established a Sabbath by these Actions, any more than any other Day of the Week, on which our blessed Saviour also performed the same, which were *many*, Acts xiii. 31. and some of them not *first* Days, as is evident from *John* xx. 26. compared with *John* xxi. & *begin*. unless we suppose the *first* Day of the Week to have been a working Day: *Besides*, what can be more arbitrary, than to interpret any Actions of *Christ* done on the first Day of the Week, as significative of a Change of the Sabbath to that Day, which neither God, *Christ*, or the Nature of Things have made significant of any such Change, and yet to reject his walking 15 Miles on the very *first* Day, on which he arose from the dead, as significative of its being a working Day, altho' a plain, natural, and customary Indication of it, and ever accounted inconsistent with Sabbath Service, except, at least, in Cases of extreme Necessity?

The same may be likewise said with regard to the *Descent of the Holy Ghost* on the Day of *Pentecost*, which some have interpreted as a signalizing the Day on which it was sent as a Sabbath; For supposing the Day of *Pentecost* to have fallen that Year, in which our Saviour suf-

ferred, on the first Day of the Week, yet why should not any other Day of the Week, on which the same extraordinary Gifts were confer'd, be also marked out and signaliz'd for a Sabbath, as well as this? And then the seventh Day of the Week may still bid fair to be continued as a Sabbath, *Acts* xix, 6---8. At least, it is scarcely probable, that the *second* extraordinary Effusion of the Spirit, when the *rapture*, or *Boldness of Speech* seems to have been especially communicated, *Acts* iv. 31, was on a *first* Day, supposing it to be then accounted the Sabbath; because, tho' *Peter* and *John* were conven'd before a great Council of the *Jews* on that Day, to answer to the Crimes laid to their Charge, yet we have no Account of their refusing to plead, or of their desiring to have their Trial put off to another Day, on Account of the then present Day's being their Sabbath; Nor have we the least Intimation of their honestly acquainting the *Jews* with the Change of the Sabbath, notwithstanding their being noted for their *Boldness* in that Council:

But if the common Account of our Saviour's suffering be true, the Day of *Pentecost* does not seem to have fallen that Year on the *first*, but on the *seventh* Day of the Week: In *Lev.* xxiii. we find, that on the *fourteenth* Day of the first Month was the Lord's Passover, which is suppos'd to have been on the *Thursday* that Year, in which our Saviour suffered; on *Friday*, which was the *fifteenth* Day of the Month, and the Feast of unleavened Bread, he is imagined to have died; so that if (as seems most probable from *Lev.* xxiii. 10, 11, --- 15. compar'd with

Deut.

Deut. xvi. 9. the next Day, which was the Morrow after the Sabbath or Feast of unleavened Bread, and the seventh Day of the Week, was to begin the Account of the 49 Days between the Feast of unleavened Bread, and *Pentecost*; for the fiftieth was the Day of *Pentecost*, then the Day of *Pentecost* was on the seventh, and not on the first Day of the Week, that Year: Besides, the Day is only remarked as the Day of *Pentecost*, and not as any particular Day of the Week; so that if the Descent of the Holy Ghost on the Day of *Pentecost* should be supposed to render that Day a Sabbath, it would only be Yearly Sabbath, and moveable, sometimes on one Day of the Week, and sometimes on another.

But what Relation have any of these Actions to a Sabbath? Or where have we any Intimation, that any, or all of them taken together should constitute that Day of the Week the *Christian Sabbath*, on which they should happen? And if they have no natural Relation to any such Thing, nor are signified by a proper Authority to be interpretative of it, I know no one *Protestant* Principle that will justify our concluding them as so many Signals of a Change of the Sabbath.

II. The *Apostles*, by the infallible Direction and Inspiration of the Holy Ghost, did interpret, they imagin, these Actions so, as to observe this Day for their religious Assemblies: One Instance of Apostolical Practice usually referred to in this Affair, is in *Acts xx. 7.* where it is thus written, *And upon the first Day of the Week, when the Disciples came together to break Bread,*

Bread, Paul preached unto them, ready to depart on the Morrow, and continued his Speech till Midnight; Where we may observe, First, That here are two Circumstances which plainly shew, that this Meeting was purely occasional; One is, Paul's Readiness to depart on the Morrow, never to see them more; The other is this, This Meeting was evidently in the Evening, and held almost all Night; on these Accounts, This Meeting, 'tis plain, was never design'd as a Precedent for Sabbath Worship: Besides, if the Disciples came together in the Day Time on the first Day of the Week, which seems to have been the Case, then the *Breaking of Bread*, whether a common Meal, or the Lord's Supper be intended by it, as well as the greatest Part, if not the whole of St. Paul's Sermon, was on the *second*, and not on the first Day of the Week; and, if they be supposed to have met together on the Evening belonging to the first Day, and which precedes it, then the first Day of the Week was not accounted the Sabbath; because, when Paul had talked till Break of Day, he departed for *Affas*, where the Ship, which was to carry him towards *Jerusalem*, was to take him in:

But, notwithstanding all this, a late Author* has thought proper to insist on this Text, as a *Scripture Precedent* for the Worship of God in *Christian Assemblies*, on the *first Day* of the Week; only, for good Reasons, no doubt, he has omitted the last Clause of the Verse, and continued his

* Mr. Killinoworth in his Appendix to his Supplement to the Sermons preach'd at Salter's Hall against Popery, p. 76.

Speech till Midnight; tho' this, he must needs know, is one of the most material Circumstances, in determining the true Sense of this Passage: He tells us, it may here be noted,

1st, 'That the Church of *Troas* came together in Publick to break Bread, and therefore, this *breaking Bread* is not to be understood of a common Meal, but of the Lord's Supper?'

What this Gentleman means by the Disciples coming together in Public to break Bread, I do not very well understand; They might come together in Private, for any Thing the Text says to the contrary; but supposing they did come together in Public to break Bread, why must we thence necessarily infer, that the Lord's Supper, and not a common Meal was intended by the *breaking of Bread*; Had they met together to eat a common Meal, in a friendly Manner, with St. Paul before he departed, I do not see but the Manner of Expression would have suited as well, and therefore I cannot but look upon it as very arbitrary, for any to pretend, that by the *breaking of Bread* here, we must necessarily understand the *Lord's Supper*, and not a common Meal: The daily Meeting of the *Three thousand, one hundred and twenty Souls* mentioned *Acts ii. towards the latter End of the Chapter*, to break Bread from House to House, seems to have been as public, at least, as this, and yet many learned Men are ready to conclude, from several Circumstances, that *breaking Bread* here means no more than a common Meal, as it allowedly does in several other Places: However, as the *breaking of Bread* mentioned *Acts xx. 7. was after Midnight*, I cannot but wonder, that
this

this Gentleman, who has sufficiently shewn himself to be a Man of Sense, should insist upon it as the Lord's Supper, and propose the Instance exhibited in this Passage, as a *Precedent* for public Worship:

2dly, 'Tis plainly declared, *he says*, that this
 ' *breaking Bread* was the End of their coming
 ' together in Public on the first Day; they did
 ' not meet together to hear St. *Paul* preach,
 ' and then take that Occasion to break Bread,
 ' but they assembled together to break Bread;
 ' and then St. *Paul* took the Opportunity which
 ' this gave him to preach unto them before he
 ' departed." If this *first* Day of the Week,
 on which the Disciples met together, was the
Christian Sabbath, no doubt, they met to hear
 St. *Paul* preach, as well as to celebrate the
 Lord's Supper; because this Gentleman himself
 will, I imagin, readily allow, that Preaching is
 a Part of the public Worship, as well as Eat-
 ing the Lord's Supper; but whoever seriously
 considers, That not only their breaking of Bread,
 but also the greatest Part, if not the whole, of
 St. *Paul*'s Sermon, was in the Night, will scarce-
 ly, I think, want other Proofs, of the Disciples
 expecting to hear St. *Paul* preach, as well as to
 break Bread; Or, of St. *Paul*'s Readiness to
 depart on the Morrow, being the immediate
 Occasion of the one and the other: But why
 the Disciples meeting together *to break Bread*,
 and not to hear St. *Paul* preach (tho' they knew
 he was in Town, and consequently in all Pro-
 bability would not fail of being at public Wor-

* Ibid. p. 76-

ship) should be a Proof of this Passage containing a Scripture Precedent for the Worship of God in *Christian Assemblies* on the first Day of the Week, preferably to their expecting to hear him preach, as well as to break Bread, I know not * : But

3dly, The Manner, in which St. *Luke* relates their Assembling together, intimates, this Author imagines, that it was the usual Custom of the Church at *Troas*, to celebrate the *Lord's Supper* on the first Day of the Week : What this Gentleman, Mr. *Hallett*, or any other, who talk in this Strain, can see in this Text to support such a Supposition, I cannot understand ; If they pretend, that the Expression, *When the Disciples came together*, seems to countenance a Supposition of this Nature ; Mr. *Hallett*, had he observed the Text, would easily have perceiv'd, that there is nothing in the Original answering the Word *When*, as refering to the *first Day*, as it seems to do in our Translation ; but the Passage, literally render'd, runs thus, *On the first Day of the Week, the Disciples being gathered together to break Bread, &c* ; so that here does not seem to be the least Intimation, that it was their Custom to meet together to break Bread on the first Day of the Week ; No, they did meet *then* on that Account, but that is all that can fairly be infer'd from the Passage, as far as I can perceive : *Besides*, the great Impro-

* Mr. *Killingworth*, I make no doubt, very well knows, That many Learned Men have given it as their Opinion, from *Acts* ii. 42, 46. that the *Eucharist* was celebrated almost every Day in the Infancy of *Christianity*, and not confined to the weekly Day of public Worship.

bability that the breaking of Bread here mentioned was the *Lord's Supper*, and the utter Impossibility of the Fact contained in this Passage being a Scripture *Precedent* for the Worship of God in *Christian Assemblies*, have been sufficiently shewn above, and therefore this Passage is so far from proving, that it was the Custom of the *Christians* at *Troas* to meet together to celebrate the *Lord's Supper* on the first Day of the Week, that it is highly improbable, that it was so much as celebrated on *that first Day*; tho', if it had, *Paul's* being ready to depart, never to see them more, would easily account for such an Accident, without obliging us, in the least, to conclude, that therefore the Day, on which they met to do it, was the *Christian Sabbath*: In the

4th Place, The same Gentleman observes from this Passage, That it was not the Practice of this Church to perform their public Worship on the seventh Day; 'For if this had been their stated Day for public Worship, why did they not come together on this Day to celebrate the *Lord's Supper*?*' And who told him they did not? In my Opinion, notwithstanding any Thing he has said, *either*, to prove that the *breaking Bread* here mentioned was the *Lord's Supper*; or, that the first Day of the Week was their stated Day for public Worship, they might perform their public Worship, and celebrate the *Lord's Supper* too on the *seventh Day*:

* Ibid. p. 76.

Besides, It is unreasonable to imagin, that the brief History we have of the *Acts* of the *Apostles* should give us a particular Detail of all their various Transactions on all those sacred Seasons; and why then must *that* which St. *Paul* spent at *Troas* necessarily be one of the *noted* Ones? Nay, it is not improbable that, the *Christians* meeting together on the *first* Day at *Troas* owes it being recorded to the extraordinary Case of *Eutychus*: And whereas this Gentleman farther adds, ‘ That we have not ‘ in the whole *Acts of the Apostles* any Account ‘ that the *Christians* perform’d their public ‘ Worship on the seventh Day, but that we are ‘ often told, that the *Apostles* enter’d into the ‘ Synagogue on this Day, in order to preach ‘ *Christ* to the *Jews*, but have no Instance that ‘ any Church assembled thereon for that Wor- ‘ ship which was peculiar to *Christians* * ;’ If, as the great *Grotius*, Dr. *Hammond*, and many other learned Men (supported by *Theophilus Antiochenus* †) assert, from *Acts* xv. 21. *James* ii. 2. If, I say, the *Christians* in the Apostolical and several succeeding Ages called their Places of religious Worship *Synagogues*, then we may have several Instances of different Churches assembling on the seventh Day for the Performance of that Worship which was peculiar to *Christians*, in the *Acts of the Apostles*; for I know of no one Instance in all their *Acts*, where they met and performed publick Worship on any other Day of the Week; and ’tis hard to imagin, that they did not weekly as-

* Ibid. p. 76.

† Lib. 2.

semble for *Christian Worship*, wherever they were separated from the *Jews*; for as to the Instance we have now been considering, if it was to be a Precedent for weekly *Christian Worship*, the Evening belonging to the second Day of the Week would be thereby established, as the most proper Time for that Purpose: But after all, I know not how this Gentleman came to suppose that Scripture Precedent, without Precept, is allow'd among *Dissenters* to be good Authority: I am sure, to me, it seems directly contrary to what he himself has asserted in the Case of Infant Baptism, p. 47. of his *Supplement*, where he expresses himself thus; 'Tis ' unreasonable, to ask where it is forbidden, ' it lies upon them who practise it, to shew ' where it is commanded?" And Bp *Stillingfleet*, *The London Cases*, *De Laune*, Mr. *Joseph Stennett*, and perhaps all who have had Occasion to mention the Thing, unanimously suppose this to have been the Principle of the *Dissenters*, *That nothing is lawful in the Worship of God, but what he hath expressly commanded*: And in consequence of this Supposition, how often has the Instance of *Paul's* circumcising *Timothy* been brought to shew, That Precedent, without Precept, is not sufficient to oblige our Compliance? Whether such Reasoning of the *Dissenters* be just or no, I am not concern'd to determine, having only offer'd thus much to shew the little Reason this Gentleman had to conclude, That Scripture Precedent, without Precept, is allow'd among *Dissenters* to be good Authority:

Another Instance of the *Apostles* Practice is taken from 1 Cor. xvi. 1, 2. where we have these Words,

Words, *Now concerning the Collection for the Saints, as I have given Orders to the Churches of Galatia, even so do Ye, upon the first Day of the Week, let every One of you lay by him in store, as God hath prospered him:* Any indifferent Person must, One would think, necessarily be surpriz'd, to find this Text brought to prove a first Day Sabbath, because here is not so much as an *Assembling* together mentioned, but the contrary plainly imply'd, by the *Apostle's* advising the *Corinthian Christians* (not to contribute at a Church Collection, but) every One of them *to lay up by himself, or at Home*, as some Ancient Versions express it *, what he found upon the Computation of his *weekly* Gain, he could afford to give towards the Relief of the distressed Saints at *Jerusalem*; so that this Passage, if rightly translated, plainly proves the *first Day* of the Week was then reckoned a proper Day for Persons to inspect their Accounts, to see how God had prospered them in the past Week, and consequently was not accounted the *Christian Sabbath*:

But Mr. *Killingworth* is of Opinion, That by the Text, under present Consideration, we may very fairly understand;

1st, 'That St. Paul calls this *Laying by in store* a *Collection*.' Had this Gentleman kept to the Words of the Text, he would have express'd himself thus, viz. That St. Paul calls *Every ones laying by himself, or at Home, in store* a *Collection*, but then the Contradiction and

* *Arab.* Unusquisque vestrum apud se condat. *Syr.* Domus sue seponat.

Nonsense would have been too apparent to have escap'd the Observation of the most careless Reader: The *whole*, raised by the *Corinthians*, put together, was the *Collection* here intended, but not what *Every one* laid up by himself, or at Home, *in store*, which only would have been of Service to his Cause, had it been true, But the very Supposition is absurd:

2dly, 'The Apostle, he says, advises the *Christians* at *Corinth*, when they went to the publick Service upon the first Day of the Week, to take along with them for the poor Saints according as God had prospered them, and then put it into the common Store, or Treasury of the Church, that it might be there in Readiness, and so prevent the Trouble of a Gathering, when the Apostle himself should come amongst them": It is a beautiful Thing to be consistent, but, what thro' the Finiteness of our Capacities, the Prejudices of Education, and present Interests, it proves a great Rarity; This same Gentleman, who has express'd himself in the strongest Manner against such Practices, has here evidently taken *several Things* for granted, then introduc'd them into this Passage, and afterwards urg'd it as a Proof; for here is no Mention made either of *public Service*, or of any *common Store* or *Treasury of the Church*, but the contrary is plainly imply'd: The Apostle's Advice or Direction in the Words under Consideration, is this, That *Every one of the Corinthian Christians*, should lay by himself, or at Home, *in Store*, on the first Day of the Week, as God had prospered him; Whence we may observe, *First*, That as they were to lay

up at Home, on the first Day of the Week, as God had prospered them; either, they must inspect their Accounts on one Day of the Week, to see how God had prospered them, and lay up what they found, on such Computation, they could afford, on another Day of the Week; or else, they were directed to do both on *this*; the former Supposition would be ridiculous, the latter therefore must be true; Secondly, That as the *Laying up* here ordered was to be at Home, there could be no such Thing as a *common Store* or *Treasury of the Church* thought of in the Case; And the Word render'd *lay by in Store* is so far from necessarily signifying to lay up in a *common Stock*, that it *primarily* signifies to lay up any Thing against a Time to come, how privately soever; an Instance of which we have in *Rom. ii. 5. But after thy hardness and impenitent heart treasurest up unto thy self, &c.*

Nor is the Objection, * That on the Supposition, that every *Christian* was to lay by something at Home, there would then be as much Occasion for a Gathering when the Apostle came, as if this Exhortation had never been given" of any Weight; because all soliciting their Charity would be intirely prevented by this Practice, and the Apostle would have nothing to do but receive it: And if their Contributions were to have been put in a common Box, as is generally imagined, what Reason can be assign'd, why *Paul* should give himself the Trouble of sending *Titus* and Others, a considerable Time after, to press them to be

* Ibid. p. 77.

ready, as we see he did 2 Cor. viii. & ix Chapters : As therefore this Gentleman allows a Conformity between the Collection here specified, and *that* prescribed to the *Galatian Churches*, and the Method, here directed to, was, for every Man *to lay by at Home*, on the first Day of the Week, as God had prospered him, that it might be ready when the Apostle came, will it not evidently follow, that the *Galatian Churches* were also directed to the same Method? The Consequence, I think, is unavoidable; so that unless our Author and those in his way of thinking, can content themselves with observing the *first Day* of the Week, as the *Christian Sabbath*, without either *Precept*, or *Precedent*, in all the New Testament, they must, I think, give it up; As for *Precept*, they allow they have none; and as for the *two* pretended *Precedents* usually alleged, I imagin, I have sufficiently shewn, they are nothing to the Purpose; In *one* of them, nothing like an *Assembly* is mentioned, but the contrary is plainly implied; and the *Assembly* mentioned in the *other*, was in the Evening (most probably) belonging to the *second Day* of the Week, and held almost all Night; Stanch *Precedents* these for a *first Day Sabbath*.

III. But it is still farther pretended, That the *Name*, by which this Day is called in Scripture, plainly shews, that God would have it thus distinguished, and observed as a Sabbath, it being there expressly called *The Lord's Day*, as some imagin, refering to Rev. i. 10. which high and honourable Name, Mr. *Killingworth* † in-

forms us, was given to it, on Account of its being observed by *Christians*, in Memory of the Resurrection of our Lord; as *Barnabas*, *Ignatius*, and *Justin Martyr* assure us: But suppose it were granted, that the Time here called *The Lord's Day*, was the first Day of the Week, and that the first Day of the Week was observed by *Christians* in Memory of the Resurrection of our Lord, after the Apostolic Age, will this prove, that they observ'd it as the *Christian Sabbath*, or stated weekly Day for public Worship? It would prove indeed, That *St. John* had so high a Veneration for that Day, as to give it that honourable Title; but it would by no Means thence follow, no, nor from *St. John's*, and the immediately succeeding *Christians* observing it, in Memory of the Resurrection of our Lord, that *that Day* was the *Christian Sabbath*, any more than *Christians* observing the *sixth* * Day of the Week, in Memory of his Crucifixion, necessarily infer'd that Day of the Week to be the *Christian Sabbath*: Nay, if the great *Mr. Peirce* † be right, 'Tho' we were certain by the Writings of the Ancients, that the *Apostles* used some Things of which we have no Mention in the holy Scriptures, we should not for that Reason, be under any Necessity of retaining them always in our Churches: because, besides the holy Scripture, we have no Revelation of the divine

* The Observation of *Friday* was injoin'd at the same Time with the Observation of *Sunday*, and with equal Strictness: *Euseb. de vita Constantini* Lib. iv. cap. 18. *Sozom. Eccl. Hist. Lib. i. cap. 8.*

† *Vindication of the Dissenters, Part 3. p. 62.*

‘ Will, nor have we any need to heed any other Writings where the Scripture is silent :’ Nor is the Application of the Name *Lord’s Day* to the first Day of the Week by succeeding Ages any Proof of their taking it from this Passage of St. *John* ; much less is it a Proof of St. *John’s* applying it by Commandment received from the Lord *, and least of all will it prove, that this Name was given it by divine Appointment, in order to constitute it a *Sabbath*, or the *Stated weekly Day for public Christian Worship* : If a *weekly Day* be intended by the *Lord’s Day* here (and not the Day of Judgment, or the *Yearly Day* of our Lord’s Birth, Death, or Resurrection, as many † have imagined) and the Scripture is to be its own Interpreter, then the *seventh* will be the Day, *that alone* being called the *Lord’s holy Day*, The *Lord’s Sabbath*, &c ; so that if *Protestants* would but in Fact lay aside all Practices, which are not warranted by Scripture, and have nothing but Tradition to plead, pursuant to their avowed Principle, the Notion of a *first Day Sabbath* would, I imagine, intirely vanish, there being neither *Precept*, *Precedent*, or *Promise*, that I know of, to encourage the Practice, or *Threatning* to those who neglect it, on which to graff this Doctrine in the whole Bible : *Besides*, it is generally *allow’d*, That they, who first called the *first Day* of the Week by the Name *Lord’s*

* We are not to suppose all that is contained in the Scriptures to be the Produce of the divine *Afflatus*, 1 Cor. vii. 25 or, that all the *Practices* of the Apostles are to be imitated by us *Gal.* ii. 11, 12, 13. † See Dr. *Hammond* in *Loc.* and on *Rev.* 18. 2.

Day, never infer'd a Change of the Sabbath, on that, or any other Account; because they, who urge this Text, in favour of a Change of the Sabbath, at the same Time also suppose, That the first *Christians* observed, for a considerable Time, both the *seventh* and *first Day* of the Week: Nor does the first Day of the Week appear ever to have been observed as a Sabbath, but only as a Festival, in Memory of *Christ's* Resurrection, till the *fourth Century*, when *Constantine* made the first Law forbidding Labour on this Day (tho', in that very Law, he permitted all Sorts of Husbandry Work to be done on it *) being unwilling, as the Historian informs us, that the *Christians* should have any Thing common with the *Jews* †, and ready, it seems most probable, to pleasure the People of *Rome*, who, with those inhabiting *Alexandria*, did not celebrate the holy Mysteries every Sabbath Day, tho', in a Manner, all the other Churches throughout the whole World did ‡. Having considered the Objections usually made against the *seventh*, in favour of a *first Day Sabbath*, I proceed

* *Cod. Lib. III. Tit. 12. Lex. 3.* † See *Constantine's* Letter to the Churches, *Secrat. Eccl. Hist. Lib. 1. cap. 9.* ‡ *Ibid. Lib. 5. cap. 22.*

SECTION II.

Objections answered, which are usually raised against the seventh, in Favour of any other Day of the Week, as a SABBATH.

IT is imagined by many, that to keep one Day in a Week, as a Sabbath, sufficiently answers the End of the first Institution of the Sabbath, whether it be the first, second, third, fourth, fifth, sixth, or seventh Day of the Week which is pitched on for that Purpose; and that such a Liberty seems especially necessary to be allow'd, as we are at the utmost Uncertainty, which is the first, second, third, fourth, fifth, sixth, or seventh Day of the Week, at this Distance of Time, and after so many considerable Revolutions, as have happen'd; and as the same is not the first, second, third, fourth, fifth, sixth, or seventh Day of the Week to every Part of the Globe: I have already obviated the pretended Difficulty of knowing which is the first, second, third, fourth, fifth, sixth, or seventh Day of the Week, and demonstratively, I think, shown, to all who own the divine Authority of the New Testament, That the Sabbath, which our Saviour kept, and which the *Jews* observed 30 Years after his Death, was the *seventh Day* of the Week from the Creation, and therefore shall take no other Notice of this Part of the Objection at present, than to say, That supposing there were some little Difficulties of this Nature

ture in the Way, yet we have Reason to expect the divine Favour, if we honestly take the best known Methods of informing our selves, and practise accordingly, because, *God, we are assur'd, accepts according to what a Man has, and not according to that he has not.* 2 Cor. viii. 12:

But, if we pay any Regard to Revelation, and observe the infamous Brand, it fixes upon all known, allowed Deviations from the divine Appointment, in Instances of seemingly the least Moment, of much less Importance, however, than that under present Consideration, we may perhaps be led to imagin, That a *designed* Substituting another Day of the Week for a Sabbath, than what God himself hath appointed, may not, in his Esteem, be accounted so light a Matter, as some have been willing to suppose: *Jeroboam's* only altering the Feast of Tabernacles, from the *fifteenth* Day of the *seventh*, to the *fifteenth* Day of the *eighth* Month, is left upon Record, as a considerable Stain upon his Character, which, upon the whole, is one of the worst, if not the very worst of all the Characters of the Kings of *Israel.* 1 Kings xii. 32, 33.

Korah and his Company, tho' many of them of the Tribe of *Levi*, and consequently separated to the Service of the Tabernacle, because they dared to offer Incense, not being of the Seed of *Aaron*, contrary to the divine Command, by his Servant *Moses*, were either consumed by Fire, or went down alive into the Pit, and the Earth closed upon them, and they perished from among the Congregation. *Num. xvi.*

Now

Now how innocent soever these Objectors might be inclin'd to imagin *Jeroboam's* Alteration of the Month, yet it is plainly recorded as one of those Things which became Sin to *Israel*, being what he himself had devised of his own Heart; and how strange soever it may appear, That Persons of the very same Tribe, and devoted to the Service of the Tabernacle, should be so exemplarily punish'd, as *Korah* and his Company were, for only attempting to offer Incense, yet so it was; In both Cases the Persons concern'd exceeded their Commission, invaded the divine Prerogative, and consequently are left upon Record, as flagrant Instances of the highest Presumption and Will-worship: And it were to be wish'd, that all they, who can so easily give in to the Observation of another Day of the Week, as a Sabbath, than what the divine Being originally appointed; afterwards renewed to the *Jews*; and which our Saviour signified should be in Force 40 Years after his Death, without leaving the least Intimation of any future Alteration of it, would seriously reflect on the great Resemblance of theirs, in this Instance, at least, to the forementioned Cases: *Jeroboam* might have justly pleaded in Vindication of the Change he had made, from the seventh to the eighth Month, that he had no Manner of Design to lay down the Feast of Tabernacles, but on the contrary, was fully determined to celebrate it every Year with all possible Exactness; only, whereas it was appointed to be annually kept on the fifteenth Day of the seventh Month; he had taken the Liberty in Order to preserve Peace among his Subjects, and

L their

their Attachment to his Government, to remove it from the fifteenth Day of the seventh, to the fifteenth of the eighth Month; a much more specious Pretence, I imagin, than any which *Christians* can possibly offer in Vindication of the Change of the weekly Sabbath, notwithstanding its being so often repeted in a Year, whereas *Jeroboam's* Device only took Place once in that Period of Time :

Besides, whereas the Feast of Tabernacles was an Ordinance only given to the *Israelites* among the rest of their ceremonial Laws, the seventh Day Sabbath seems to have obtain'd, from the Creation of the World, among all who had preserv'd the History of the Creation till of Late; Nor does the Change seem to have been first attempted out of so much as pretended Necessity, or in Hopes of procuring any one Advantage, whether public or private, but merely out of an *unchristian* Hatred to the *Jews*, and an unwarrantable Complaisance to the *Roman Christians*, as has been before observed :

In like manner *Korah* and his Company might have pleaded; We are of the Tribe of *Levi*, as well as *Aaron* and his Sons, and are separated by the divine Appointment to the Service of the Tabernacle; What great Matter therefore is it, tho', as *Moses* tells us, we should have taken too much upon us, a little exceeded our Commission, and intrench'd upon our Brethrens Office, in offering Incense, and especially too, as we have no Intention of abridging God of his instituted Worship and Service? But all this and whatever more they might have

been able to offer in Vindication of themselves, by no Means prevented their exemplary Punishment: *Besides*, tho' Rest and Public Worship may, 'tis true, be secured by observing another Day of the Week, as a Sabbath, than what was originally appointed, yet the due Proportion of Time could not possibly be observed by those, who first began to keep any other Day of the Week: If upon the first Alteration of the Sabbath from the seventh to the first Day of the Week, they worked the preceding seventh Day, then they only set apart an *eighth*, not a *seventh* Part of their Time for a Sabbath; and if they observed both as Sabbaths, they set apart more Time than God requir'd; and not only so, but by seting apart the *first*, or any other Day of the Week, but the *seventh*, for a Sabbath, they set apart a Day, which the Reason of the Command, or Law of the Sabbath, can never suit; for God did not rest the first, second, third, fourth, fifth, or sixth Day of the Week, but on the seventh, and *therefore* he bless'd and sanctify'd the seventh Day for a Sabbath, and the seventh Day *only*; so that by seting apart any other Day of the Week for a Sabbath, than the seventh, not only the Order and Proportion of Time is inverted, but also the original Reason, which, according to Revelation, occasioned the first Institution of the Sabbath, is intirely vacated, and a different Sabbath is kept, and for a different Reason, from that which is assigned in Revelation.

SECTION III.

Contains an Answer to what is offered against our Obligation to keep any Day as a Sabbath, by divine Appointment, under the present Dispensation.

IF the Objections which have been offered against the seventh Day Sabbath should not be thought conclusive; it is farther observ'd, that we have no Command in the New Testament concerning the Sabbath, and that therefore we are at Liberty in that respect;

It must, I think, be allow'd, that we have no formal Command in the New Testament, to enforce the Observation of a Sabbath; but the holy Women, who followed *Christ*, are represented to have *rested the Sabbath*, or next *seventh Day* after our Saviour died, *according to the Commandment*; so that 'tis plain there was a Command concerning the Sabbath, which the *Christians* then thought to be in Force; Nay, it seems very probable, that *St. Luke* himself, at the Writing of his Gospel, was of the same Opinion concerning the Obligation of the Commandment relating to the Sabbath, which, taking the lowest Computation, was not till about 15 Years, after our Saviour's Ascension; otherwise he would, most probably, have express'd himself in a different manner from what he has done; He would, One would imagin, have said, 'That they rested the Sabbath Day according to the Commandment given under the

‘ the former Dispensation, which, thro’ Mistake, they still suppos’d to be in Force,” or something like it, and not have left so *unchristian* a Practice, without the least Censure, much less supported by a Commandment; And if it was in Force after our Saviour’s Death, as plainly appears from *Mat. xxiv. 20, at least*; and he has left no Intimation of its being to be at any Time afterwards abrogated, why should it not be supposed obligatory *now*? What superiour Authority has risen since?

To say, That if the Sabbath had been to be excepted from the rest of the Law of *Moses*, as well, as the *four* necessary Things injoin’d on the *Gentile Christians*, Acts xv. 29, the Apostles would have express’d it; and consequently, That *Christians* are under no Obligation to observe it, is very inconclusive; for this Conclusion takes for granted, *First*, That *Christians* found the Sabbath on the Law of *Moses*; for if the Law of the seventh Day Sabbath was prior to the Law of *Moses*, and founded on Reasons, resulting from the Nature of Things, and consequently, obliging all Mankind, who should once become acquainted with them, then the Apostles had no Business to meddle with the Sabbath among Things *only* recommended as derived from, and belonging to, the Law of *Moses*; but the Sabbath must naturally remain in Force to all who are acquainted with it, as long as the Reasons on which it was founded retain their original Propriety, unless the Observation of it was plainly dispens’d with by the Almighty Being; who first bless’d and sanctified it for a Sabbath; without the least Necessity for any farther Inforcement of it: Be-

Besides, The *four* Things injoin'd on the *Gentile Christians*, Acts. xv. 29. are of a different Nature from the Sabbath: Bare Reason, as I have already shewn, pleads for a Sabbath, but, it is not agreed, that Reason alone plainly directs to an Observation of any of those *four* Precepts: As therefore our Saviour had said nothing concerning those *four* Precepts, and yet the Apostles, in the then present State of Things, at least, imagin'd the Observation of them necessary for the Preservation of Peace and Purity among the Churches, how could they do better than acquaint the *Gentile Christians*, that these were all the Precepts inculcated by the *Mosaic* Institution, which had no natural Evidence attending them, the Observation of which was necessary, and from which, if they kept themselves, they would do well; so that the Sabbath might have originally belonged to the Law of *Moses*, as being first revealed by it, and yet, as it has a Foundation in Reason and the Nature of Things, it might have been the Duty of *Christians* to observe it, notwithstanding its not being excepted among the forementioned Things; because the Question seems to have been concerning Things belonging to the Law of *Moses*, which had no Foundation in Reason, or the Nature of Things, but the Sabbath is not of such a Nature: And who dare say, That there are not many Things in the Law of *Moses*, besides these *four*, viz. *Abstaining from Meats offered to Idols; from Blood; from Things strangled; and from Fornication;* which it is the Duty of *Christians* to observe? But, it may be pretty difficult to find any one Thing contained

tained in the Law of *Moses*, which has no natural Evidence attending it, except what is included in these *four*, which is in the least suggested, as obliging *Christians*: So that the Sabbath, *whether* considered as prior to the Law of *Moses*, and obtaining from the Beginning of the World, or, as, properly speaking, a Part of the Law of *Moses*, yet, as it has a Foundation in Reason and the Nature of Things, it seems intirely out of the Question in *Acts* xv.

Nor will St. *Paul's* Advice to the *Roman Christians* concerning Days among other Things, *Let every Man be fully perswaded in his own Mind*, Rom. xiv. 5. or, his Fears of the *Galatians*, who observ'd Days and Months and Times and Years, Gal. iv. 10. or, his Exhortation to the *Colossians*, To let no Man judge them in Meat, Drink, or in respect of an holy Day, or of the New Moon, or of the Sabbath Days. Col. ii. 16. in the least infer an Abrogation of the Sabbath, unless we will set St. *Paul* against himself, as well as against our blessed Saviour: I confess indeed, that if these Scriptures imply a Freedom from all Obligation to observe the seventh Day Sabbath, they equally free us, if such a confused State of Things can be called a Freedom, from all Obligation to observe any other Day of the Week whatsoever, as a Sabbath; but we have no Reason to imagin, That instituted Religion will ever be designedly left in such a *Chaos* by the God of Order himself: I have already shewn, That in the Epistle to the *Hebrews*, which is now generally ascribed to St. *Paul*, the Author plainly argues, That the *Hebrew Christians* were in the Observation
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of the seventh Day Sabbath, at the Time of his Writing that Epistle, which seems to be about thirty Years after *Christ's* Ascension, a Year, at least, after the Epistle to the *Colossians*, and about six Years after the Epistles to the *Romans* and *Galatians* were written, and consequently the Sabbath was not then abolished; and if not then, scarcely before; The abovementioned Expressions therefore in his Epistles to the *Romans*, *Galatians*, and *Colossians*, whatever their Meaning may be, cannot possibly bear such a Sense, as any ways implies an Abrogation of the Law of the Sabbath: Besides, Dr. *Watts* * tells us, ' That, 'tis the Sabbaths and Festivals of the ' *Jews* only, which are there abrogated, as appears from the Words used both in the Epistles to the *Galatians* and *Colossians*, which describe their sacred Times, Festivals, New Moons, Sabbatical Years, &c; but the original Sabbath Day, as appointed to the Patriarchs, is not express'd or included therein; for that was out of Sight here, being not the Matter of Contest or Imposition:

But if the seventh Day Sabbath was to be suppos'd abrogated by the forementioned Passages in St. *Paul's* Epistles, St. *Paul* would not only contradict himself, but he would also contradict our blessed Saviour, who spake in his Life-time, as has already been observ'd at large, of the Sabbath's being in Force 40 Years after his Death, which could not have been true, if the Sabbath was to be abrogated whilst St. *Paul* was living:

On these Accounts, therefore, it seems plain and evident, That St. Paul could say nothing in any of his Epistles which should intimate an Abrogation of the Sabbath; But suppose, that the Law or Commandment of the Sabbath was not enforced in the New Testament, as I think, I have shewn it is, would it thence directly follow, that it does not oblige *Christians*? Why might not the Reasons, on which it was first founded, as well command our Compliance since *Christ* came; as they did the Compliance of all the several Generations before *Christ*? As they ever did suit all Mankind, so they ever will: It is as true to us, that God rested the seventh Day and bless'd and sanctify'd it for a Sabbath, as it was to any before us; We want the same Rest and Refreshment as they did; and the Commemoration of the Works of Creation is perhaps more reasonable and necessary, at least, not less so, at this Distance of Time from the Creation, than in the early Ages of the World; so that there seems to be no Foundation in Reason for any formal Renewal of the Command of the *Sabbath*, under the *Christian* Dispensation:

Besides, The Supposition, that nothing obliges *Christians*, but what is commanded in the New Testament, will not be easily defended: No Body, I think, at present pretends to any Command in the New Testament for sprinkling Infants, or, for not marrying within any Degree of Consanguinity, or Affinity; and yet the Practice of sprinkling Infants is known to prevail; because its Patrons imagin they can defend it by Scripture Consequences; and Marriages

within those Degrees, which were always accounted incestuous by the Law of *Moses*, still retain the same infamous Character (tho' no manner of Notice seems to have been taken of the Case in the New Testament) only, I suppose, on the Principle before-mentioned, That every divine Command, whether primarily given to the ancient *Patriarchs*, or the *Jews*, in itself equally reasonable for *Christians*, as for them to whom it was first given, and unrepealed by *Christ*, is undoubtedly the Duty of *Christians* : So that supposing there was no Command taken Notice of in the New Testament, in Virtue of which the *primitive Christians* thought themselves oblig'd to keep the Sabbath, as *Luke xxiii. 56.* plainly shews there was, even after the Death of *Christ*; yet the Observation of it being a Duty equally reasonable for us to practise, a Privilege we as much want, as any on whom it was injoin'd, knowable by us, and unrepealed by *Christ*, it will necessarily follow on the fore-mentioned Principle, That it must be our certain Duty :

If it be *farther* objected under this Head, That the *Son of Man*, or Man in General, is said by our Saviour to be *Lord of the Sabbath*, and consequently, that it may thence perhaps be infer'd, That Men may change or abrogate the Sabbath at their Pleasure ; I answer, That in Order to decide this Matter with Exactness, and to know wherein the *Lordship* of Man over the Sabbath really consists, it will be proper to compare these Words of our Saviour with their Context : The three Evangelists *Mathew **, *Mark †* and *Luke ‡*

* Chap. 12. † Chap. 2. ‡ Chap. 6.

inform us, That as our Saviour passed thro' the Corn-fields on a Sabbath Day, his Disciples plucked the Ears of Corn and began to eat it; upon which the *Pharisees* said unto them, *Why do ye that which is not lawful to be done on the Sabbath Day?* To whom our Saviour, in Vindication of his Disciples, thus strongly replies, *Have not ye, who would be thought the only Interpreters of the Law of God, so much as read what David did, and they who were with him, when upon a Journey, how they ate the Shew-bread, which the Priests only might eat according to the Law, and yet were blameless, incurr'd no Censure on that Account? Besides, he farther added, as St. Mark informs us, the following Argument, The Sabbath was made for Man, and not Man for the Sabbath, and thence infers, Therefore the Son of Man is Lord of the Sabbath:* To this we may add the Instance of our Saviour's healing the Man, who had the withered Hand, on the Sabbath Day, immediately subjoined to the former, by all the three Evangelists: Our blessed Saviour going into the Synagogue, as usual, on the Sabbath Day, a Man who had a withered Hand happened to be there; and the superstitious *Scribes* and *Pharisees* watched him, to see whether he would heal him on the Sabbath Day, that they might have something whereof to accuse him, but he, knowing their Thoughts, and resolving to reprove their Hypocrisy, in the Presence of the People, bade the Man which had the withered Hand stand up in the Midst of the Congregation, which he immediately did; Then said *Jesus* to the *Scribes* and *Pharisees*, *I will ask you one Thing,*

Is it lawful to do good on the Sabbath, or to do evil, to save Life, or to destroy it? Or in other Words, Is it lawful to take the first Opportunity of doing a Work of Charity or Mercy, tho' it be on the Sabbath Day? Or, is it better to neglect the doing of it for that Time, and to leave the miserable Object in Distress, under a Pretence of keeping the Sabbath the more strictly? When they were asham'd to make any Reply, our Lord proceeds, What Man of you having a Sheep fallen into a Pit on the Sabbath Day will not lay hold of it and lift it out? But is not a Man much better than a Sheep? Therefore it is lawful, according to your own Confession, to do good on the Sabbath Day, Then said he to the Man, stretch forth thine Hand, which when he had done, it was restored whole as the other: So that our Saviour's Reasoning with the Jews, concerning the Sabbath, in these Instances, seems to have been to this Effect, as if he had said,

' If the Intent and Design of the Sabbath, according to your own Confession and Practice, not only allows, but also requires your Endeavours to make it a Day of Rest, to your very Cattle, by feeding, and granting them all necessary Assistance; You certainly must be under a much stronger Obligation, to exert yourselves, as Occasion requires, to make it a Day of Ease and Rest to your Fellow Creature Man: So that if You will but be true to your own Principles, You may plainly perceive the great Unreasonableness of your being angry with my Disciples, for satisfying their Hunger in so unobnoxious, inoffensive a Manner; or with me, for healing this Man's withered Hand

‘ Hand on the Sabbath Day : For the Service
 ‘ of God, the Opportunities and Rest of the
 ‘ Day, must necessarily be render’d much more
 ‘ comfortable both to them and him : ” A Method of Reasoning so strong and pertinent, that One would have thought it next to impossible for them not to have given in to the Force and Evidence of it; and a plotting against him, would have been one of the last Things, One would have expected, in return for so kind and reasonable Instructions; but what will not Malice and Bigotry do! So that the Sabbath’s being made for Man, or, Man’s being Lord of it, only means, That the Sabbath was originally instituted for the Benefit and Advantage of Mankind, and not to lay them under Difficulties, or to be a Hindrance to their Performance of any necessary Acts of Charity or Mercy, which may render the Sabbath more pleasant and comfortable to themselves, or others :

Nor will the common Sabbath’s not being a sufficient Proportion of Time for some, and more than necessary for others, any more invalidate this Conclusion, That the seventh Day Sabbath is a reasonable Allowance, and now in Force, than, the common Allowance of Nightly Rest’s not being a sufficient Proportion of Rest for some, and more than necessary for others, will conclude against the Night’s being the proper Time, and originally designed for natural Rest : As a *Sabbath* plainly appears to be a Dictate of Nature, or what bare Reason, unassisted by Revelation, will naturally plead for, some Proportion of Time must necessarily be fixed on for that Purpose, That the Time
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for public Worship, and the necessary Recruits of our frail Nature, may not precariously depend on the uncertain Will and Pleasure of those Persons, who are frequently too much interested in the Case, heartily to promote the regular Observance of it; and who should be better acquainted with the Proportion of Time, which, upon the whole, will best suit the common Demands of human Nature, than the Author of the human Nature himself? *Besides*, what strange Confusion might we reasonably expect, were we left at Liberty, as to divine Authority, to keep a Sabbath, or not! The Proportion of Time, we may be sure, would not be too favourable for the depending Part of Mankind; and how miserably such a Sabbath would be kept, may easily be observed from the religious Regard usually paid to the *first Day* now, by those who observe it as a Sabbath, purely on the Footing of human Authority; so that it seems to be the Interest of all Mankind, tho' the seventh Day Sabbath were not established by New Testament Authority, as I think, I have shewn it is, heartily to pray with the established Church, on the Minister's rehearsing the fourth Commandment, *Lord have Mercy upon us*, with respect to past Failures, and Breaches of this Law of the Sabbath; *and incline our Hearts to keep it for the future* :

But there is a popular Objection or two, which, in the Opinion of some, intirely invalidate all that can be offered to support our Obligation to observe any one Day of the Week as such (as first, second, third, fourth, fifth, sixth, or seventh, I mean) as a Sabbath :

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The Sun's standing still about a whole Day, in the Time of *Josbua*, must necessarily have brought a Disorder into the Account of Time, as some have imagined: That Day, on which this Event happened, was undoubtedly so much longer, than the other Days of that Week, as the Sun stood still; but it was but a Day, and consequently made no Disturbance in the weekly Revolution of Time, the next succeeding Day being the very same Day of the Week it would have been, had that remarkable Day been of the common Length; so that this Event made no manner of Alteration, in the Order, or Names of the Days of the Week, nor introduc'd the least Difficulty in that respect:

Again, Dr. *Watts* is of Opinion, as well as many others, That there are some Cases in which it is impossible, that the seventh Day Sabbath should be precisely observed, even tho' it were known; As for Instance; ' If a Nation kept their Sabbath on the seventh Day, ' by supposed divine Appointment, and a Fleet ' of their Ships should be sent round the World, ' travelling towards the *West*; this would make ' their Days longer, and as they would find ' fewer Days in compassing the Globe, so they ' would find their own sixth Day to be the ' Sabbath of their Nation at their Return ' home: Or, suppose they should travel towards ' the *East*, their Days would be shorter and ' more in Number, and they would find their ' own eighth (or first Day of the Week) ' to be the Nation's public Sabbath at their ' Return *. This Objection, were it of any

* Page 55.

Weight, would equally affect any other Day of the Week as a Sabbath, as well as the seventh; but all that can justly be infer'd from it is this, That exactly the same Part of Time is not the first, second, third, fourth, fifth, sixth or seventh Day of the Week in all the Parts of the World, and not that *that* Part of Time, which is the seventh Day to each particular Part of the World, cannot be known by those who inhabit that Part: Nay, had the Persons composing this supposed Fleet kept a strict Account in Days, or other Spaces of Time of a determinate Length, they would not have been out in their Reckoning; but might as precisely have observed the Sabbath of their own Nation, during their whole Voyage, as their Country-men did who staid at Home; so that this Objection has nothing solid in it:

The last Objection, I shall mention, is, what brings up the rear, as it were, in two late Authors, and which they seem to think capable of bearing a considerable Stress, *viz.* This, 'That whether the seventh Day Sabbath ought to be kept by *Christians*, is a Point, at least, of doubtful Disputation, and therefore not to be insisted on *:" It would undoubtedly be quite out of Character for *Christians*, in this, or any other Point in Debate, to treat one another in an unfriendly Manner, to assume such haughty Airs of Assurance, as arise far beyond all their Evidence and Proof, or to indulge a persecuting Spirit, in what Shape soever, towards their Brethren, who differ from them ;

* Dr. Warr, p. 69. Mr. Chubb, p. 97.

but,

but I hope *Protestants* will never express the least Uneasiness, at seeing both Sides of a Question thoroly canvass'd, with Moderation and Candour; or pretend to imagin, That an Asserting the Point in Debate to be of doubtful Disputation, has any Thing of real Argument in it; For what one Point is there, in which we differ from one another, that is not imagin'd by one Side, at least, to be of doubtful Disputation; but who knows, but that, which is now accounted doubtful by many, may, in Time, by an honest Pursuit of Truth, become clear to all? This is, without doubt, the just Principle, on which every honest Man proceeds in all controverted Cases, and is a Disposition of Mind, which, when manag'd in a prudent, *Christian* Manner, well deserves the highest Commendations, as it is the best *Basis*, the almost *Sine qua non*, of all possible Discoveries of the most useful Truths:

Besides, Were this Objection a sufficient *Superfedeas* to all farther Inquiries among *Protestants*, it would be equally valid when urg'd by *Papists*; but we never find those subtil Disputants, ever pretended to stop the Mouths of their Opponents, by taking the Advantage of this Plea; and consequently, they seem never to have imagined, that it was any Argument, that they had Truth on their Side, in any Point in Debate, to have it in their Power to say, That *that* Point was, at least, of doubtful Disputation: And indeed, as the Objection will equally serve the Cause of Error, as of Truth, it deserves no manner of Regard in Point of Argument: Thus I have done with the Controver-

sial Part of this Subject *, and shall now proceed to consider the Manner of the Observation of the Sabbath, which may be supposed obligatory upon us *Christians*.

* It would be a flying in the Face of the Title-page (nor indeed, do I think it worth while, as the Bible is the *only allowed* Rule of Faith and Practice among *Protestants*) to enter in a Formal Manner upon the Argument of *Antiquity*, and especially as we are informed by the Learned *Joseph Scaliger* (*Scaligerana* p. 194. A Cologne 1695.) 'That from the End of the Acts of the Apostles to the Time of *Pliny* the Younger (that is, till after the Death of *Ignatius*,) there is nothing certain in the History of the Church;" And by *Bp Fell*, (*Monitio ad lect. ad fin. oper. Cypr.* p. 53.) 'That the first Ages of the Church took such a Liberty in Counterfeiting, and were so very busy in believing, that the Credit of their History is very much weakened thereby; and not only the World, but the Church of God, has just Reason to complain of her Fabulous Times"; and still more especially, because No-body, that I know of, has ever yet thought proper to confront the Testimony of *Socrates* already alleged, with regard to the Practice of almost all the *Christian Churches* in the 4th Century; But whoever wants to be farther satisfied on this Head may consult the Appendix, where I have reprinted my Remarks on the late Lord *King's* Authorities for the Religious Observation of the First Day, the Rescue of which out of my Hands would have been no Diservice to Mr. *Dobel's* Cause, and the Attempt would have been as far from being a Reflexion on his Integrity, as his Citing one of those Authorities out of my Tract, without taking Notice of what I had said upon it, is from being a Recommendation of it.

C H A P. V.

Contains the Manner of the Observation of the
S A B B A T H.

GOD, as I have already hinted, in his Institution of the Sabbath, seems to have wholly confined his Views to these *two* grand Points of Man's Advantage; *viz.* Rest from servile, worldly Labour, and a spending it in his Worship and Service: Accordingly the Renewal of this Law to the *Jews* in *Exod. xx.* is thus worded, *Remember the Sabbath Day to keep it holy, six Days shalt thou labour, and do all thy Work, but the seventh Day is the Sabbath of the Lord thy God; in it thou shalt do no manner of Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, thy Cattle, nor the Stranger that is within thy Gates: But, under Rest from worldly Labour, as the Day is to be spent in the Worship and Service of God, we are naturally led to comprehend, a Cessation from all Pleasures, Diversions, and Recreations, which are not supposed absolutely necessary for the Preservation of Life or Health, which is confirmed by the Prophet Isaiab lviii. 13.*

And indeed, who knows not, that worldly Business, or sensual Pleasures, and the spiritual Services of Religion, are so opposite, That it is altogether impossible, *either,* That the Mind

should give a tolerable Attention to both at the same Time, Or, be *presently* capable of *duly* engaging in the one, after having been *heartily* concerned in the other? And hence naturally arises that plain Obligation of excusing our Servants from every menial Office, on the Sabbath, as much as possible, that their Minds being disengag'd from temporal Affairs and worldly Incumbrances, they may the more profitably engage in the religious Duties of the Day: *Besides*, The whole Day, the whole 24 Hours, from Evening to Evening *, were originally set apart to holy Uses, and not some of them only; and consequently no Part of the Day can lawfully be employ'd in, or profaned by, common, secular Affairs, or the ordinary Recreations of Life, because they are Things of a quite different Nature: Indeed, when Life or Health are immediately concerned, the Case, I imagine, will be very much altered, and such Actions and Exercises may be lawful on the Sabbath, on such an Occasion, as would be no ways justifiable in common; This, I think, cannot be disputed, as a Man is much better than an Ox: If the Ox may be driven to the Water, or be helped out of a Pit, in which his Life was in Danger, on the Sabbath Day; a Man certainly is not, cannot be, oblig'd to die in his own House, on the Sabbath Day, for want of such Exercise, as his Physician may judge proper and necessary, *only* because it is the Sabbath Day: But without Doubt we shall do well to

* The only scriptural Account of the Beginning of the Evening, that I remember, is in *Jos. x* 26, 27.

take Care not to *make* Cases of Necessity; but as the divine Being liberally allows us *six* Days in seven, for the necessary Supply of our temporal Wants, Gratitude will loudly bespeak our generous Compliance with the divine Command, with regard to the *seventh*:

But some perhaps will be ready to object and say, does not the Word *Sabbath* properly signify *Rest*, and will it not thence follow, that whatever will rest, or refresh our Natures may be lawfully done on that Day? To this it may be answer'd, That it is very well known, that Words derived from other Languages are far from always following the strict Signification of their Roots; Use and Custom, the only Fixers of the Meaning of Words, frequently warp them so much in this respect, that it is no more to be known from the common Acceptation of a Word, that it is derived from a Word of such a Signification, than if it came from another of a quite different Meaning:

Besides, The Sabbath, by the divine Appointment, is a Day of Rest from all, not absolutely necessary, temporal Affairs, intirely set apart for religious and spiritual Employments; on it we ought to cease from all our secular Business, and wholly to devote it to the Worship and Service of God; but we may no more be idle on the Sabbath, than on any other Day of the Week; but the proper Employment of that Day being of a quite different Nature from the Manner in which we usually spend the other six, the Day it self, being exempted from all servile Labour, may properly be called a Day of Rest, tho' as diligently spent in the
Ser-

Service of God, as the other fix are in our own Concerns ; Nay, our Obligation to observe the Sabbath, in a becoming Manner, to the Glory of God, seems to arise proportionably higher, as he kindly condescends to require only a seventh Part of that Time he graciously allows us: But, tho' the Sabbath was originally designed by the divine Being, as a stated weekly Rest from worldly Labour, and the common Divertisements and Recreations of Life, yet it was also as evidently set apart to *holy Uses* ; The Word render'd *sanctify* sufficiently evinces this, tho' we had no subsequent Practice to direct our Inquiry ; For the Persons, or Things said to be sanctified in the Old Testament, are all, perhaps, without Exception, such as were one Way or other, directly devoted to the Service of God, and appropriated to holy Uses ; but the Practice of the Church of God, in all Ages, founded on this Command, or Law of the Sabbath, puts the Matter past all Doubt : Our next Inquiry therefore must necessarily be what those religious Duties are, which we may suppose especially incumbent on us on this Day ; Now they are, I conceive, either of a Private, or Public Nature.

S E C T.

SECTION I.

The Private Duties of the SABBATH.

OUR Private Duties on the Sabbath may be compris'd under these two Heads: *First*, A Praying to G O D, or Praising of Him, by Ourselves, or in our Families. *Secondly*, An Improving Ourselves, or Those under our Care, by reading the Scriptures, or other good Books, as Opportunity offers, and Occasion requires.

I. To acknowledge our Dependence on the divine Being in Private, by gratefully celebrating his deserved Praises, on Account of the Works of Creation, as well as for all the numerous Mercies we have already receiv'd in the past Course of his kind Providence, and by humbly imploring his future Favour, according to our various Wants in Life, is undoubtedly incumbent on us, on this Day: It is indeed the necessary Duty of every Day, as Opportunity offers: As we are continually surrounded with fresh Wants, and as constantly favoured with the welcom Supply of necessary Mercy, we seem to be naturally led to engage in it; but especially on the Sabbath Day, which is peculiarly set apart for the Services of Religion, and the grateful Commemoration of the Works of Creation, and on which we more particularly expect all necessary Communications of spiritual Supplies, it would be highly unnatural, not to pursue our own Interest, and equally ungenerous,

rous, and ungrateful, not to express a due Sense of the uninterrupted Goodness and unmerited Favours of our Almighty Creator, and most munificent Benefactor : Shall he kindly consult our Interest, and seasonably supply our wearied Natures with a weekly Day of Rest, and graciously require no other Acknowledgment, but due Expressions of a becoming Sense of our Dependence, and of *that* as well as every other Favour, and shall we ungenerously refuse a ready and cheerful Compliance with so easy, natural, and necessary a Duty ? Shall he graciously give all possible Encouragement to all those who conscientiously serve him in the due Observance of this his sanctified Season, to entertain a reasonable Hope of all necessary Favour ; and shall we notwithstanding weakly refuse humbly to address him on that Account ? How strangely unreasonable would such a Conduct be ! And as many of our Wants, as well as our Mercies, are proper and peculiar to ourselves, we have a natural Call to these Duties of Prayer and Praise by ourselves ; As for Instance, one Occurrence or other may have accidentally discompos'd my Spirits, and ruffled my Temper, too much impress'd my Mind, and engag'd my Attention, in the Week past, to suffer me to act my Part with Freedom, and in a becoming Manner, on the Sabbath Day ; this may not be the Case of another ; This therefore naturally calls me to the Throne of Grace, by myself, as it is my particular Case, at least, as far as I know :

Again, As we are oblig'd in a peculiar Manner to spend this Day in the Public Worship of

of Almighty God, as will be hereafter shewn, not only to implore the kind Continuance of future Favour, and to celebrate his Praises for past Mercies, but also to hear his Word explain'd, and our Duty inculcated; it would be our most certain Duty, tho' it had never been injoin'd, to use our Interest at the Throne of Grace, in Behalf of the Person to be thus concern'd; That God would sufficiently open the Eyes of his Understanding, that in Order to his teaching Others, he himself may see clearly the great Truths of the Gospel, and honourably acquit himself, as a Workman that needs not to be ashamed, rightly dividing the Word of Truth, being capable by Dint of Argument from undeniable Principles to convince Gain-sayers; This, as we expect a Blessing by their Ministrations, and especially as it is a Duty so much urged by the Apostle *Paul* in several of his Epistles, is as little as we can do for the Ministers of the Gospel.

Moreover, All, but especially Masters of Families, ought to be heartily concern'd, and very importunate with the divine Being, that some spiritual Cubit may be added, each of these sanctified Seasons, to every One in the Family; These Days are in a great measure peculiarly set apart for this very End and Purpose; and how unpardonable would be our Negligence, how aggravated our Condemnation; if either we, or any under our Care, should unhappily miss of the intended Mercy, thro' any Default of ours: These and the like are very proper Occasions for private Prayer on the Sabbath, before we engage in the more public and so-

lemn Duties of the Day; and after we have reaped the Advantage of them, many more will naturally occur; As for Instance, That the Word we have heard with our outward Ears may be inwardly grafted in our Hearts, and bring forth proper Fruits, in the future Part of our Lives, to the Glory of God, the Good of our Fellow-Creatures, and our own present and future everlasting Interest:

And as we have renewed Occasions of praising the Almighty Being, so long as we are in this World, for his uninterrupted Goodness to us, so, on the Sabbath Day, we are constantly favoured with additional Ones: In the Morning we have to remember, That another Day of sacred Rest is kindly put into our Hands, not only to refresh our wearied Bodies, but also to revive our drooping Souls; another sanctified Season, in which God kindly vouchsafes a general Proclamation of Pardon and Peace by *Jesus Christ* to every penitent pious Soul: In the Evening we have had the Advantage of the Opportunities of the Day, and must have been extremely careless and inattentive, in case we have profited nothing: We have been kindly reminded of our Duty, warmly press'd to the Practice of it, earnestly courted to be happy, and in all Probability have had honestly represented to us the dismal Wages of Sin unpented of, the inconceivable Terror of the future Punishment of the Wicked:

These, added to the common Blessings of temporal Comforts, should, One would think, be more than sufficient to mollify the stony Heart of the most obdurate Sinner into a becoming Gra-

Gratitude : What can possibly be more moving, than such a continually renewed, undeserved Display of the divine Concern for our Welfare ! than his kindly waiting to be gracious to the returning Siner from Sabbath to Sabbath, one Year after another, and graciously vouchsafing by his Spirit, and the weekly Ministrations of his Word, to entreat, wooe, and beseech such to be reconcil'd to him, as if he had been the offending, and the Siner the offended Party ! If such unparallel'd Condescension and unmerited Goodness demand not all possible Returns of sincerest Gratitude and Praise, nothing sure can possibly challenge the least Acknowledgment :

What has been said of the Duties of private Prayer and Praise on this Day, may likewise be apply'd to Family Duties of the same Kind; and the Obligation of the latter may perhaps be so much the stronger, as more Wants, and a much greater Supply of continually flowing Mercy, will necessarily attend many than one : And besides, it will unavoidably happen, that amongst many, there will scarcely ever be wanting some, who have little or no Sense of their Duty, either in relation to their Wants, or their Mercies ; Or, at least, who thro' meer Indolence, Inattention, or an irreligious Contempt of Things sacred, would unhappily suffer themselves to be intirely carried away with a constant Neglect of all Duty, at all Events, were they not at first charitably reminded of it, and perhaps somewhat constrained to it ; till, being gradually inur'd to the Practice of their Duty, they become in Love with it, reap the

Advantage of it, and will have everlasting Reason to bless God on their Account, who kindly took the laudable Pains to accustom them to it: As for Masters of Families, It will, I hope, sufficiently engage their Compliance with the forementioned Duties, to remind them, that tho' there were no present Danger of God's Fury being poured out upon those Families, who call not on his Name; or, of his refusing to send his Blessing where it is not asked; or, of his sending his Curse and making it rest upon them, instead of his Blessing; Nay, were they sure, that such Neglect would by no Means affect their own future State, yet, the very Apprehension of that everlasting Regret which would necessarily accompany a Sense of their having been the unhappy Occasion of any One's perishing, who was under their Care, should, One would think, be a sufficient Inducement to engage their utmost Attention and Care, in this and every other necessary Respect, to prevent, as much as in them lies, the needless, as well as unwelcom Addition of so much Misery: But,

Secondly, It is also our Duty on this Day to improve ourselves and those under our Care, by reading, or causing to be read, the Scriptures, and other good Books, as Opportunity offers, and Occasion requires: As a *Meetness* for the Inheritance of the Saints in Light is previously necessary to their Admission into that happy State, both for Parents and Children, Masters and Servants; and the plainest and surest Directions for the obtaining this *Meetness* are allowedly contained in the sacred Writings, it must,

must, of Consequence, become our Duty, as well as our Interest, at all Times, when not diverted by the necessary Avocations of our worldly Employments, to inform ourselves out of those sacred Oracles, of the divine Will concerning us; at least, till we are familiarly acquainted with every Part of our Duty therein revealed; but more especially on the Sabbath Days, which seem to have been originally directly set apart to *holy Uses*:

They, who, thro' the pressing, unavoidable Hurry of necessary Business on other Days of the Week, are apt to plead an utter Impossibility of retrieving any Time, in common, for reading the Scriptures, which is too much the real Case of most Servants, by Means of the Sabbath, have no Manner of Refuge left for their inexcusable Ignorance, the Shame and Disgrace of a *Christian Nation*; because the necessary Intervals, between the Seasons of public Worship, weekly furnish them with proper Opportunities, if they are not neglected: And, as it has been before hinted to be the Duty and Interest of Heads of Families industriously to promote the desirable Growth of spiritual and saving Knowledge, among all those under their Care, this Day will scarcely fail of favouring them, from Time to Time, with seasonable Opportunities of this Kind: But, if any Heads of Families should be willing to imagine themselves intirely unconcern'd with respect to the Souls of their Servants, I would beg Leave to add to what has already been observed on this Head; That, as Servants are providentially remov'd from under the immediate Inspection of their
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their Parents, and put under the Care of Others; it is not to be suppos'd, that any pious Parents would willingly place their Children, in such Families, where they had Reason to apprehend, they would be in Danger of losing that Sense of Religion and Virtue, which they themselves, with considerable Pains perhaps, had gradually instill'd into them; and consequently, if Heads of Families will do by the Children of Others, as they would be willing their own should be done to in the like Case, there will be no evading the Charge: Accordingly, the Lord, we may remember, testifies of faithful *Abraham* Gen. xviii. 19. *I know him, that he will command his Children and his Household after him; and they shall keep the Way of the Lord, &c*; And good *Joshua's* Resolution was this, *That As for him and his House, they would serve the Lord*, Josh. xxiv. 15. The Royal Psalmist also was particularly careful and cautious in this Respect, Psal. ci. 4, 5, 6, and 7 Verses, *He that walketh in a perfect Way shall serve me, He that worketh Deceit, shall not dwell within my House, he that telleth Lies shall not tarry in my Sight, &c.* So much for the private Duties of the Sabbath.

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SECTION II.

Contains the Public Duties of the
SABBATH.

THE *Public Duty*, incumbent on *Christians* on the Sabbath Day, seems, in general, to be this, ' All *Christians* ought on this Day, if they conveniently can, to assemble themselves in proper Places, with piously disposed Minds, to worship God in a public Manner, conformably to the Dictates of their Consciences honestly inform'd by Reason and Revelation. "

First, All *Christians* ought, I say, on this Day, if they conveniently can, to assemble themselves together in proper Places, to worship GOD in a public Manner: The Duty of worshipping GOD in a public Manner, I have already observ'd, Reason as well as Revelation plainly dictates to us; For as we are Members of Societies, and every Mercy kindly confer'd on the whole, or on any particular Member or Members of those Societies, really affects the whole, less or more; not only a particular, but a general Acknowledgement also seems to become a necessary Tribute on that Account: To give an Instance; As a superiour and uncommon Share of Wisdom, is, no Doubt, designedly confer'd for the Improvement and Advantage of all within its Sphere; as extensive, undoubtedly, ought to be the Sense of such a Mercy:

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The same Reasoning will hold good with respect to Evils to be deprecated, and with regard to present Wants and Distresses; Every Individual of the Society, within the Reach of those unhappy Cases, is undoubtedly concerned less or more; and consequently, meer Reason will most certainly teach us, as we believe there is a supreme Being, who alone is the kind Author of every good and perfect Gift, whether public or private, and who can as easily remove every present and impending Evil, jointly to bless and praise his holy Name on Account of the *former*, and humbly to implore his favourable Interposition with regard to the *latter*, in all public Cases: Unassisted Reason indeed must necessarily have been at a Loss, as to the proper Proportion of Time necessary to be allow'd for this Purpose; and the public Worship of God, wherever it depends on human Constitutions, instead of being founded on divine Authority, will, it is to be feared, if we may judge from the Treatment it at present meets with, notwithstanding its being supported by the strongest Sanctions, have very little Regard paid it by the Generality of Mankind:

The *Heathens*, 'tis true, had, generally speaking, their Temples, and weekly Returns of abominable Services to their imaginary Deities; but 'tis generally agreed, that they borrowed many of their Hints of this Kind, either from the *Egyptian*, or *Jewish* Nations; but now that Revelation has fixed this Worship, and the Time, in which it ought to be performed, Reason intirely gives in to it, the weekly Appointment, upon Examination, appearing just and equi-

equitable: And indeed, if Reason itself plainly points out the Fitness and Necessity of setting apart some Time for public Worship, and the Rest and Refreshment of our frail Natures, it is no manner of Wonder, that it should also allow the Author of our Natures to be the most competent Judge of an Appointment of this Kind: Now the Time which God has appointed for this Purpose, is, as I have already attempted to prove, the Sabbath Day, or the seventh Day of every Week, which ought to be constantly employ'd in holy Convocations; This, we find, was the Practice of the People of God under the Old, as well as under the New Testament Dispensation; and those Persons are very much exclaimed against, who, at any Time, went about to interrupt it, as appears from *Nebem. xiii.* at large, and from several other Passages in the Prophets, as likewise from *Heb. x. 25*, where the *Hebrew Christians* are earnestly exhorted, *Not to forsake the Assembling themselves together, as the manner of some was, but mutually to exhort one another*; which, no Doubt, refers to their meeting together on the Sabbath Day, which was originally more particularly set apart for that Purpose:

Again, This Assembling ourselves together for public Worship on the Sabbath Day ought to be perform'd with *piously disposed Minds*; For this Purpose, we may reasonably suppose, was the *Preparation Day* under the Law mentioned *Mark xv. 42*: The All-perfect Being is not insensible of our natural Attachment to present sensible Objects, nor of the great Difficulty

generally attending every laudable Attempt to disengage our Minds from the Pursuit of them ; He very well knows, this is not, ordinarily speaking, to be done in an Instant, but, like all other Habits, must be the Work of Time, less or more : Our Rushing into the divine Presence, as the inconsiderate Horse into the Battle, is not the Way to profit ; No, we must sequester ourselves, as much as possible, from the World, and wisely familiarize spiritual Subjects, and celestial Objects to our Minds, if we would have our Intercourse with Heaven happily turn to any considerable Advantage ; This World, and that which is to come, are too large a Field for our narrow Capacities to be employed in, at the same Time ; And besides the Prone-ness we express to sensible, rather than to intellectual Objects, the Things of Time have *fix* to one the Advantage of thrusting themselves in upon us, as the constant Subjects of our Meditation, and consequently the Sabbath has need of all possible Helps to fix our roving Minds in a worshipping Frame, which, after a Week's indulging ourselves in worldly Cares, or sensual Pleasures, is not to be supposed a very easy Thing to be accomplished, altho' without it, in some good Measure, all our specious Pretences of serving God, in public, or in private, will be of little or no Advantage to us : We ought indeed always to preserve our Freedom, wisely to take Care to keep ourselves tolerably well poiz'd, and the Balance should ever incline to the heavenly Side ; But alas ! we have too much Reason to fear, it is very much otherwise with the Bulk of Mankind ; The World is pop-
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pulous, and consequently, the Support of Families is very difficult and precarious: Men are, generally speaking, either profuse and prodigal, or worldly minded and covetous; so that what thro' a criminal Carelessness on the one Hand, and a brutish Sensuality on the other, the divine Being, it is to be fear'd, is very much rob'd, not only of the reasonably expected Intervals, which naturally and necessarily occur in the six working Days, but also of his own sanctified Time:

The World, it is too apparent, has the Ascendant in the Minds of most Men, if our Saviour's Rule of Judgment in the Case be true; *That out of the Abundance of the Heart the Mouth speaketh*; And indeed we may reasonably suppose, that it will be no easy Matter to subject that in an Hour or two, which has allowedly rul'd the whole preceding Week: They, who are most conscientious and careful in their Walk, will find the setting apart a little Time, before they engage in the public Service of Almighty God, in Order to compose their busy Minds, and to call in their wandring Thoughts, of signal Service towards disengaging their Meditations from worldly Objects: How much more then must they require such a previous Preparation, in Order to draw near to God, with any tolerable Peace of Mind, solid Comfort, or reasonable Hopes of Acceptance, who, for *six* Days together, have scarcely perhaps had so much as one single Thought about him; but, on the contrary, have been unhappily immers'd in the perplexing Cares, or deceitful Pleasures of this vain, perishing, transitory World, as if

there was no Providence to protect, or superior Power to punish; such, without a Miracle, can never expect their Minds to be presently turn'd from Earth to Heaven, from taking a Delight in carnal, sensual Pleasures, to a due Relish of spiritual and intellectual Joys; at least, if they fondly entertain any such vain Expectations, they sadly bewray their own Ignorance of the human Nature, as well as of the Nature of all Habits: But still farther,

Christians ought, not only to assemble themselves to the public Worship of Almighty God, with piously disposed Minds every Sabbath Day, as much as possible, but they should perform this Worship of theirs, *according to the Dictates of their own Minds, as informed by Reason and Revelation*: All Service not done in Faith will undoubtedly be rejected of the Deity *Heb. xi. 6.* how right, reasonable, and acceptable soever such Service might otherwise have been: We may truly say, that all our Actions are only *justly* denominated virtuous or vicious from the Disposition or Intention of the Agent: A good Intention, 'tis true, will not always justify the subsequent Action, tho', wherever all due Precaution has been taken, it certainly will; but an evil Intention always marrs even the otherwise very best of Actions; and consequently, that Worshiper alone, who, in the Integrity and Uprightness of his Heart, after the best Informaion he is capable of attaining, sincerely desires to serve God (or rather himself) in the faithful Performance of all known Duty, in the manner prescribed by the divine Being, will be the acceptable one; for, tho' he

he may be mistaken with regard to some Duties, or, at least, with respect to some Circumstances of them, yet, as he has honestly used the best Means of Information within his Power, he cannot possibly fail of being accepted of the Deity, who, we are assured, accepts, where there is a willing Mind, *according to that a Man has, and not according to that he has not*, 2 Cor. viii. 12; Whilst, on the contrary, were it possible to perform all those Duties which God requires, without Faith, such Service would only aggravate the Person's Condemnation, proportionably to the Mixture of Carelessness, Levity or Malice, with which he perform'd it; For if *whatsoever is not of Faith be Sin*, much more must whatsoever is contrary to Faith be Sin: *God is a Spirit*, and must, if he is acceptably worshiped, be worshiped *in Spirit and in Truth*, *John* iv. 24; The Heart must go along with the Body, else vain and unprofitable will be all our Pretences of worshiping the Deity; They will neither be pleasing to God, or of any Advantage to ourselves: We may fast, not only all *Lent*, but all the Days of our Lives; offer thousands of Rams, and ten thousands of Rivers of Oil; give our first born for our Transgressions, the Fruit of our Bodies for the Sin of our Souls; fight desperately for Ceremonies, and furiously cry out *The Temple of the Lord; the Temple of the Lord*; or, *The Church, the the Church*; pray ten thousand Times a Day with Book, or without; go to Church, or Meeting every Hour of the Day; consume our very Bones in Acts of Devotion, and all to no Purpose; if we are *either* constrained to such a

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Practice, or basely do it to serve a Turn, and the Heart have no Share in the Worship; For, Religion being seated in the Heart, all Conformity in religious Services which proceeds not from the Heart, must be meer Mockery and destructive Dissimulation, a playing with God, rather than a pleasing of him: Nor will it at all help the Matter, I imagin, to say, That the Worship, in which we engage, is, in all its Circumstances, reasonable in itself, and allow'd to be so, by Persons of much superiour Capacities to ourselves; for that only, we have Reason to suppose, will, at last, be accounted a reasonable Action in us, which we ourselves upon Examination perceive to be so; so that unless those upon whom we are to pin our Faith, could at last answer for us, it will ever remain an unfurmountable Paradox, That any should absurdly plead for an implicit Faith, and strangely imagin themselves under the strictest Obligation, blindly to submit to the unaccountable Decisions of their fallible Fellow-Creatures, and especially in Matters of everlasting Importance:

But here some perhaps will be ready to imagin they have Room to ask, Is there not more Hope of the Salvation and Happiness of a *Jew*, *Mahometan*, or *Pagan*, who embraces *Christianity*, tho' on the Score of Interest, or because it is the Religion of the Country, than whilst he remain'd in profess'd Infidelity? To such I would answer, If the Person objected be supposed a real Convert to *Christianity*, the Objection is impertinent, because I have only been speaking of Persons professing to worship God;
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in such or such a Manner, tho' they do not believe in a God at all; or else, if they do believe in a God, yet by no Means imagin that to be the right Way of worshipping him, which they practice; whereas, the Person objected, how criminal soever his first Steps might possibly be, is now supposed to be in Reality, what he pretends to be: But if he be supposed to continue such in his Heart, as he was at his pretended taking *Christianity* upon him, his present State, in my Opinion, is much worse, than his former, instead of being better; because his prevaricating Dissimulation with God and Man must necessarily aggravate his just Condemnation; which, as he unhappily rejects that Way of Salvation, which is supposed sufficiently attested to recommend itself to every pious, and unprejudic'd Mind, will be terrible enough, without the Addition of any farther Aggravation:

The particular Duties of the public Service of this Day are such as follow, Prayer to God, and Praising of him; Hearing his Word read and explain'd, and our Duty inculcated on us; and a sincere Conformity to the positive Institutions of *Christianity*, Baptism and the Lord's Supper, as Occasion requires, and Opportunity offers: That *Prayer to God*, in Order to implore his Pardon for past Sins, and all necessary Mercy for the future, was to make a Part of the public Service of this Day, is easily deducible from that famous Prayer of King *Solomon* at the Dedication of the Temple *1 Kings* viii. from ver. 22 to 54: And, that *Blessing* or Praising God for Mercies receiv'd was also to make

a Part of the public Service of the Sabbath, as likewise the *Reading* of the Word of God and the *Hearing* it read and explain'd, may be collected from *Nehemiah* viii. at large: Nay, our blessed Saviour and his Apostles are a pregnant Proof that this *latter*, at least, was the constant Practice of the *Jewish* Church, *Luke* iv. 16 to 23. *Acts* xiii. 42 ---- 44; &c. And indeed if these Duties were the ordinary Exercise of almost, if not altogether, every Season, they met together in the House of God, much more must they necessarily be so on every Sabbath Day; And the prevailing Practice of them by the *Jews* on the Sabbath, is a strong Presumption that they imagin'd them of divine Appointment: And tho' we have neither Precept, nor Precedent for celebrating the Ordinances of Baptism and the Lord's Supper on this Day, any more than on any other Day of the Week, that I remember, yet as they are both the allowed Duties of every *Christian*, and naturally require some Company at the Celebration of them; and the Sabbath is a Day directly set apart for holy Convocations, they seem naturally to coincide with the Duties of it, as Opportunity offers and Occasion requires:

And now to draw to a Close, If what has been offer'd in this Tract, be, in the main, true; If the seventh Day of the Week be the only Sabbath in the least countenanced by the *Christian* Institution, every honest, consistent *Protestant* will easily see the Consequence, the Reasonableness, I mean, of reducing his Practice to the Standard: But some, I make no Doubt, will be ready to plead, That to keep the seventh Day Sab-

Sabbath is contrary to the Custom of the Country, and the Loss of the Time, were they to keep it (and the first Day too, on which the Law of the Land obliges them not to work) would utterly incapacitate them from maintaining their Families, and God requires Mercy and not Sacrifice, and therefore will, they hope, connive at so small a Matter : Were Custom to be admitted as a good Plea, all Kinds of Irregularity would, in a manner, become innocent : It is customary, we know, to initiate *Children* into the Church of *Christ*, and by *Sprinkling* ; tho' it does not appear, that our blessed Saviour ever designed any but those who were capable of *Believing* and *Obeying* his Doctrine should be admitted Members of his mystical Body the Church, and that by *Immersion* :

If then, when I am convinc'd of the Duty of Baptism, it is, by no Means, safe to content myself with having been unwarrantably *sprinkled*, at an Age, when I was not capable of believing the Doctrine of *Christ*, or of seeing the Reasonableness of desiring to be baptized into the *Christian* Religion, for this Reason, because *Christ* commanded to *Baptize*, or Dip, and only those, who were capable of believing, and being taught the Principles of his Doctrine ; why should it be less dangerous to work on that Day, which God originally set apart for holy Uses, and to keep holy another, which he never sanctified, but originally appointed for common Labour ? Are our Obligations to *Christ* so much superiour to our Obligations to God his Father, that, to the Dishonour of the Father, we may reasonably neglect the *seventh Day Sab-*

bath by him commanded and never repealed, in Order to keep the *first Day Sabbath*, in Honour to the Son, without any Command at all? Surely no *Christian* will pretend to any such Thing :

As to the Influence which the Observation of the Sabbath may be supposed to have on the necessary Support of a numerous Family ; this, it must be allow'd, may be a considerable Obstacle, a very great Temptation, in the Way of an honest, industrious, religious Man, as the divine Being has expressly declar'd, *That He will have Mercy, and not Sacrifice* ; but yet, it must, I think, be also granted, that in Cases of this Nature, we are quite in the dark, know not what will, or what will not be prejudicial to us, God having many, to us unthought of, Ways, by which to supply the craving Wants of his necessitous Children : If indeed we want to be idle, when Business calls us, and yet would willingly imagin the divine Being under Obligation to ease us of all manner of Care and Concern, we shall certainly be deceiv'd ; because, as he has form'd us capable of procuring a competent Livelihood, in the way of Industry and Care, and has so wisely ordered it, that our required Labour usually tends to the Health of our Bodies, and the Well-being of the whole Man ; we have no Reason to expect, that he will run counter to the established Laws and Order of Nature, or be continually working Miracles in Favour of such unreasonable Expectations; any more than that he should finally receive us to future Bliss, notwithstanding we weakly neglect to use our Endeavours

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to be holy ; tho' we very well know, that he has made our present Holiness the indispensable Condition of future Happiness, and that *no two can walk*, much less dwell comfortably together, *unless they be agreed* ; but, if we are conscientious, industrious and careful, we have no Reason to apprehend, that he will ever suffer us to want the real Necessaries of Life, but may rather reasonably expect, that he'll abundantly compensate whatever Loss we may possibly sustain, on Account of our not conforming in those Cases, which, upon the best Information we are capable of attaining, appear contrary to his Will, if not in this Life, yet, however in that which is to come : And, tho' it must be allow'd, that they, who, we have Reason to believe, are really the Favourites of Heaven, are not always the best supply'd with the good Things of this Life, yet, if they are favoured with a Competency, and are wisely contented with their Condition, which, we may reasonably suppose, is commonly their Case, they are then as happy at present, nay, and much more so, than Others, who have ten Times more than they possess, and yet want ten Times more ; for a *Man's Life*, or the Happiness of it, *consists not*, as our Saviour has well observ'd, *in the Abundance of the Things which he possesseth* ; but *Godliness*, as St. Paul assures us, *with Contentment is great Gain* :

Whilst therefore Some make a Mock at all Sabbaths, in general, and Others at the *seventh Day Sabbath* in particular ; if *this* appears plainly founded on the sacred Oracles of the Old and New Testament, and no other Day

of the Week has the least reasonable Pretence of the like Kind, having neither *Precept*, *Precedent*, or *Promise* to encourage the Practice, or *Threatning* to those who neglect the Observation of it; let it be our constant Care, as *consistent Protestants*, to manifest our Faith, in this, as well as any other Case, by our Works, our Belief by our Practice: As God has promised, he is faithful and able to perform; if we do but heartily seek the Kingdom of God and his Righteousness, all other necessary Things will be added to us; for, if the Beasts of the Field, and the Fowls of the Air are plentifully provided for, much more shall they who fear the Lord want for no good Thing; if we do but wisely continue in the Way of our Duty, industriously acting our several Parts, to the best of our Power and Knowledge, human Frailties allowed for; God, we may safely depend on it, will never fail on his Part, but will most certainly provide for us in a Way of Mercy.

The APPENDIX.

THOU' I lay no Stress on the Testimony of the *Fathers*, except in Things wherein they pretty unanimously agree, because several *confessed* Innovations crept into the Church very early, *Antichrist* having begun to work even in *St. Paul's* Time *; yet in Compliance

* 2 Thes ii. 7.

with the Request of a Friend or two, I have subjoin'd my Remarks on some Authorities produc'd by Mr. *Fleming* from the late Lord King, in Favour of the *first* Day Sabbath:

The *first*, in point of Time, is that of *Barnabas* *, ' *We keep the eighth Day with Gladness, on which Jesus arose from the dead,*' and a few Lines before, the same *Barnabas* says †, ' *If any Man can now keep holy the Day which God has sanctified, unless he be altogether pure in Heart, we are mistaken;*' which two Passages compar'd seem to intimate, that he look'd on the *first* Day purely as a *Festival* devoted to *Mirth*, but on the *seventh*, as a *Sabbath* devoted to *Acts of Religion*.

The next, is the Testimony of *Ignatius* ‡, ' *Let us no longer sabbatize, but keep the Lord's Day, on which our Life arose;* or, as it is more fully expressed in his interpolated Epistle §, ' *Instead of sabbatizing, let every Christian keep the Lord's Day, the Day on which Christ arose again, the Queen of Days, on which our Life arose, and Death was conquer'd by Christ.*' But the Sense of the Passage out of the genuin Epistle, is evidently not fairly given: For *Ignatius* having said in the preceding Paragraph,

* Αγομένη την ημεραν την ογδον εις ευφροσυνην, εν η κα ο Ιησους ανεστη εκ νεκρων.
Epist. Gen. If. Vossii Ed. p. 244.

† Ει ουν αν Θεος ημεραν ηγικας νυν τις δυναται αγιασαι, ει μη καθαρος αν τη καρδια εν σκεσι, πεπλανημεθα. Ibid.

‡ Μην επι σαββατιζοντες αλλα κατα κυριακην ζων ζωτες, εν η η ζωη ημων, αναστασεν δι αυτου. Ep. ad Magnes. If. Vof. Ed. p. 35.

§ Ep. interpol. ad Magnes. If. Vofii Edit. p. 140. Κατα το σαββατισαι ιερταζτω σκας φιλοχριστος την κυριακην, την αναστασιν, την υπατον των ημερων εν η η ζωη ημων ανεγειρε η τον θάνατον ηρωτε νικη εν χριστω.

That the Prophets of God, who were before Christ, liv'd according to Christ *, proceeds thus, ' If therefore they (the Prophets) who conversed with old Things came to a Newness of Hope, ' not sabbatizing *ἀλλὰ κατὰ κυριακὴν ζῶντες*, how ' shall we live without him † ? So that if the Lord's Day be here intended by the Word *κυριακὴν*, then Ignatius suppos'd that the Prophets who were before Christ observ'd it, which we are sure they never did, if by the Lord's Day we are to understand the First Day of the Week: And as the other is allowedly an Interpolation, I might easily be excus'd the taking any Notice of it; but would observe, 1. That the Jews us'd to call the Sabbath King ‡. 2. That Archbishop Usher's Edition is follow'd by those who suppose the larger Epistles, which go under the Name of Ignatius, to be the genuine Ones, and not the smaller, and consequently they read *μετὰ τὸ σαββατισμὸν*, not instead of sabbatizing, but after observing the Sabbath, let every Christian keep as a Festival the Lord's Day, &c. so that Ignatius seems to prefer the seventh or Sabbath Day to the First Day of the Week: Nor are the Citations from Justin Martyr, Tertullian, or Clemens Alexandrinus, as far as I can observe, inconsistent with this Doctrine; they might meet on Sunday, account it one of their chief Days, and not fast on it any more than on the Sabbath, and yet only observe it as

* Οἱ γὰρ διωκταὶ ἀποφθίαι κατὰ χριστοῦ Ἰησοῦ ζῆσαν.

† Ἐν οὖν οἱ (προφῆται) ἐν παλαιῇ πραγματείᾳ ἀναστρέφοντες εἰς καινότητα ἐλπίδος ἦλθεν, μὴ κατὰ σαββατισμοῦ, ἀλλὰ, &c. πῶς ἡμεῖς διὰ χριστοῦ ζῶμεν.

‡ Lightfoot's Works, Vol. i. p. 218.

a *Festival*, and not neglect the Observation of the Sabbath; and, if either *Athanasius* * or the Ecclesiastical Historian *Socrates* †, are to be credited, the Sabbath was certainly observ'd in the *fourth* Century, and, as the latter informs us, ' *The holy Mysteries were celebrated on it every Week, by almost all the Churches throughout the whole World, excepting those of Rome and Alexandria: Besides, all the Customs mentioned by Justin Martyr and Tertullian as then in the Church, are far from being admitted as apostolical; witness, The mixing Water with Wine in the Eucharist, and The Eucharist's being sent to Persons in their own Houses, &c.*

* Παράκλησις δὲ ἐν ἑορτῇ τοῦ Κυρίου τοῦ σαββάτου Ἰησοῦ προσηλυτιστοῦ.
Homil. de Semente, fol. p. 1060.

† Lib. 5. cap. 22. Τὸν γὰρ πανταχοῦ τῆς οἰκουμένης ἐκκλησίαν ἐν ἡμέρᾳ σαββάτου, κατὰ πολλὰν ἐξουσίαν περιέχειν ἐκτελεσθῆναι τὰ μυστήρια, ὅτι ἂν Ἀλεξανδρίαν, ὅτι ἐν Ρώμῃ ἐκ τῶν ἀρχαίων παραδοθέντων τούτων ὡς ἐν ἀποστόλῃ.

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